The Change of Heart,

Being

Essays And Addresses Part III

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BY

C. R. JAIN

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C. R. Jain

PREFACE

This book is the third volume of my " Essays And Addresses." It contains all the important writings as well as a lecture that I delivered before the English Club at Alassio (Italy) since the publication of the second volume. Some letters from readers have been included as they have a bearing on one of the articles. The translations of the Jaina Puja (worship ritual) books have been given towards the end as they are likely to prove of interest to the reader. Some of this material has already appeared in the Jaina Gazette from time to time. I am publishing it here with acknowledgement to that journal.

Delhi, 24. 12. 39 C. R. Jain

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THE CHANGE OF HEART.

In order to benefit by an idea it is necessary that it should be allowed to find a lodgement in the heart.

It is necessary that there should be a change of the old order of things before any benefit can be deemed to accrue from a Doctrine. For it is a matter of internal disposition, that is mind, or heart, and can only benefit where its idea is accepted in the proper spirit implied in Faith, to become active and fruitful. Without the root flowers and fruit are out of the question. One must be born again, to use the Biblical language, to benefit by the LIGHT. This amounts to saying that ignorance must be replaced with enlightenment, which means that the heart must become illuminated from within.

There are some people who think that there is no need to actually embrace the Right Faith; mere knowledge of the doctrine being enough. But they lose sight of the distinction between information and belief which is an element in Faith. For if one has no belief in the matter, one really has no proper knowledge of it, though one may be deemed to have information about it. Information is not active and effective, but belief, that is to say, knowledge supported by belief or faith, is. If you believe in a thing you live up to it; if you merely know what is said about a thing you have not yet reached the stage where you can be said to be influenced by it. Another feature of distinction between faith and information is that the latter is not free from error and doubt, which are characteristic of ignorance. With the acceptance of the subject of information, it becomes free from error, doubt and agnosticism; and is also knowledge proper, that is active knowledge, so far as the believer himself is concerned.

Besides this, our faith impels us to help others from darkness into light; but if we have not adopted it ourselves, how can we

go about preaching its doctrine to others ? Would they not be entitled to ask us, did we believe in it ourselves ? And would not this open the door to a good deal of hypocritical hair-splitting and prevarication ? The truth is that once the doctrine is adopted, it is not possible to sit idle and let others remain in darkness without moving a finger to help them. But only he will be moved by it who firmly believes it to be true. One can, of course, take to preaching if paid to do so ; but mere mercenary preaching earns no merit for anyone, and is hypocritical at its heart.

It is clear from the above that in order to allow one's life to be influenced by a doctrine or fact, it is necessary to adopt it; and it follows further from the arguments that have been advanced above, that full benefit from an idea can only be obtained where it is fully put into practice. Hence the weak-minded attitude that seeks to put off the acceptance and adoption of what is right and useful is never justified, and only betrays lack of full investigation, or of capacity to appreciate and accept the truth.

JAINA PSYCHOLOGY.

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The subject is vast; but I shall content myself by addressing you on the nature of perception, memory, pleasure, pain, happiness, will, attention and states of consciousness. I shall give you some idea of sin from the Jaina standpoint and of penance and of the how and the why of its action. At the end I shall also explain something of the method that the Jainas recommend for the realization of the end in view.

To begin with perception, the eyes perceive an object in the outside world, because a sensory *stimulus* emanating from it impinges on the retinae, and penetrating further calls up a state of consciousness in the perceiver. Modern psychology does not know how perception results on receipt of the *stimulus*. There is talk about nerves and centres of perception, but how the physical *stimulus* gives rise to the non-physical, that is the psychic state of consciousness, is a mystery to modern psychologists. In Jainism the explanation is given that a state of consciousness is not the product of the *stimulus* in any sense. It was already there, in a latent state in the perceiving consciousness. The *stimulus* merely served the purpose of a knock from the outside. The dormant state has a natural affinity to the *stimulus*, and is called into action by the knock. As a man appears in answer to a knock on his door, so does the state of consciousness. The knock does not create the man or the state of consciousness; it merely throws them into a state of excitement, so that they are stirred into showing themselves.

This means that all ideas are already in existence as states of consciousness in our nature. Is there anything surprising in this? Matter, too, is possessed of many wonderful properties. It is electrical, for instance, without electricity having been pumped into it from outside. Ideas, knowledge and s sciousness similarly abide in consciousness; they have not been placed or packed into it from the outside, by any one.

It is also necessary to know that these ideas and states of consciousness are not separate or loose bits of intelligence, but a totality or bundle of inseparable and interpenetrating states. They are not like bits of paper held in a handkerchief or bag. For in that case they will be separate from the thing in which they are held. If the states of consciousness were separate from consciousness itself they would be like external objects which could only be known through the states of consciousness which they aroused in us. If they were separate, perception would be an impossibility, for consciousness itself would remain unaffected by the *stimulus* which would exhaust itself on things which were in no way parts of the understanding and intelligence. If anyone would understand that perception is a feeling or sensation of awareness he would realize how impossible it is to separate it from the perceiving consciousness. Consciousness itself is nothing other than the totality of knowledge, that is, ideas and states of awareness.

We thus observe that knowledge is something like a well-knit whole of intelligent states, and not a collection of loose and separate items or bits of mind-stuff, if I may so put it.

We must also try to realize that conscious states, ideas and knowledge are not liable to destruction. They cannot be made from anything and they cannot be destroyed. I can destroy material things, by burning or otherwise. But it is impossible to destroy a state of consciousness or an idea or knowledge. Drugs and poisons do not destroy consciousness; they merely stupefy.

Now think of an indestructible orb or globe of illuminated conscious states, of a radiant Sun of pure Intelligence or Knowledge, and you have a conception of your soul. And because Intelligence is indestructible and without a beginning and an end, you have the assurance of Immortality for this soul! When the soul is rid of the physical body (which end can be achieved by following the prescribed path), it will be left as a partless agglomeration of all-revealing Light, and will never know death thereafter. All those who have attained to the purity of their soul nature are

now living like *that* and are enjoying unlimited Knowledge, unlimited perception, unlimited joy. We can become like Them if we do what They did to attain to the state of purity of soul nature.

Let me now give you some idea of Will, or rather of how it is affected by our perceptions and knowledge. As every psychologist knows, all perceptions and ideas affect the Will by modifying the feeling-tone of the organism. The feeling-tone is another peculiarity of the soul; it is not possessed or enjoyed by Matter. It is a form of excitement, and is either pleasurable or painful. As said already, all perceptions and ideas have the power to throw the Will into excitement. We are not concerned here with the various degrees of these excitements or agitations. They range upward from the mildest, which generally go unnoticed, to the most intense. The Will always remains in a condition of agitation so long as the aspirant is not able to control himself fully; but he eradicates this liability on one of the advanced stages on the Path, and attains to unruffled tranquillity.

The Saved Ones are free from excitement. They always enjoy the Bliss of Gods. Their Bliss does not depend on eating or smelling or tasting or seeing of anything from the world. It is a state of their consciousness or being and for that reason inseparable from the life of a pure soul. When we attain to success in some arduous task we feel something of the inherent joy of Life. That feeling is not the product of any of the senses, and, therefore, comes or arises from within our own being. This means that happiness is a quality of the soul. When the causes which debar us from its enjoyment are eliminated we shall be able to enjoy happiness uninterruptedly and always. To-day we are not able to enjoy the privileges appertaining to our nature, because of our association with the body of matter which is like a prison for the soul; but as soon as we dissociate ourselves from matter altogether we shall come into the realisation of our soul-nature fully, and then there will be no more trouble or death for us. We die simply because of the body; the soul is immortal, altogether beyond the reach of death.

Let us now look into the nature of the Will a little more closely. I have said that Will is always in a state of excitement, and is constantly being affected by perception and knowledge. Now observe that when the external *stimulus* emanating from an object knocks against one of the perceiving centres in the brain we have a sensation of one kind or another. For instance, if I place a piece of chocolate in my mouth I know its taste. It is sweet. But sensation has nothing to do with the question whether I like its taste or not. The palate and the tongue can only tell me that it is sweet. Whether it is nice or nasty is not in their province. It is the Will itself that feels whether a sensation is nice and pleasant or nasty and painful. But this means that there is a farther stage beyond the senses for the penetration of the *stimulus* from without. When it reaches the senses we get a sensation; when it penetrates further inwards and makes an impression on the Will we feel its pleasure-pain aspect.

This impression is the basis of Memory; for what does not affect the Will and goes without making an impression on it is not registered by the mind and cannot be reproduced. The eyes fall on a million things in the course of the day, but most of what is presented to them is lost. Only that is retained which has affected the Will; which has made an impression on it. There is a change in the feeling-tone; some of the subtle invisible material of the *stimulus* from the outside object has been absorbed by the Will and has gone into the making of the impression. When we try to recall a thing we begin with a certain vague feeling—a sort of clue rhythm. This becomes clarified into a recollection later on and we remember it. These impressions are the seeds of powerful passions and continue in the form of likes, dislikes, desires, cravings and the like. They are also the organisers of embodied life, and will continue to produce their 'crop', time and again so long as they are in existence. It is now clear that we have two alternatives before us—to remain subject to internal agitations and excitement and to embodied life which is ever faced with death, misfortune, ill-health and the like; or to acquire immortality and that purity of soul-nature which means deification and the life of blessedness and bliss. But does it

not seem impossible to think of Immortality ? It is incredible ; but nonetheless true ! Immortality is actually within our grasp, nay, we are actually immortal by nature. It is the body that is the cause of the trouble. The soul's love of it has thrown the Will into perpetual excitement, and its agitations are renewed from moment to moment. St. Paul simply voices the Jaina belief when he says that flesh is the enemy of the soul, and that immortality can only be attained by the casting aside of this corruptible and corrupting source of misery and death.

How to be rid of the body is, then, the one problem of life. The body can only be got rid of if we can escape from matter which is ceaselessly pouring into our being. As I have said before, it comes in through the doorways of the senses in the form of sensory excitation, and combines with the soul. If we desire immortality we have to shut out this terrible influx in some way.

Now, observation shows that although the senses are constantly letting matter in, it is Attention which is the real culprit. For if Attention is directed elsewhere the peice of chocolate in the mouth remains unnoticed at the time. This shows that matter has no power by itself to overcome the soul ; it is Attention that enables it to do so.

What is Attention ? It is the Will *at tension,* that is in a state of excitement. Attention means interest ; we only turn to that which interests us, and ignore all the millions of other things which lie before the eye. When the Will is interested in a thing it is in a state of excitement. When I say you interest me, I only mean that I feel excited by your presence or thought.

Attention deserves to be studied even more closely still. Its action is very significant and fruitful and it plays a very important part in our lives. If you have a piece of sweetmeat in your mouth, but your Attention is absorbed in something else at the time, you remain ignorant of it. When you turn your Attention to it you become immediately conscious of its presence. As we have already seen, there is a double action of the external *stimulus* in conjunction with Attention. In the perceptive centres it evokes

perception ; further inwards, a change of the feeling tone. Of these the change produced in the feeling-tone is the important thing for us to know at present. The external *stimulus* is the cause of it. It has now become absorbed into the soul's disposition. This is the chemical effect of the action of Attention. It causes fusion between spirit and matter and changes the disposition of the soul.

This is the most unfortunate part of the transaction. For this fusion introduces the enemy "matter" into the citadel of the soul, and its consequences are terrible, as I have already stated. The Will is ever in a state of excitement because of its love for the body, wanting to feed it well, clothe it well, and so on. This means that undesirable matter is continually pouring into the soul, and by combining with it under the heat of passion and emotion (which are intenser forms of desire and excitement) perpetuating its misery. In short, Attention is a melting pot in which spirit and matter are melted together and fused into a compound.

This analysis just gives us the key to the Treasurehouse of Immortality. If we curb our desires and control our wants we shall be able to escape from the power of matter and the flesh. To put it briefly, flesh is the enemy of the soul; it is the offspring of matter ; matter combines with the soul through Attention ; and Attention is the Will or Soul itself, seeking gratification of the senses from the objects in the outside world. In a word, Attention is harmful turned outward ; beneficial when directed inward to the soul itself. This is the law. He who will free his soul from the clutches of matter must withdraw his Attention from running after the senses and make it subside within itself in Self-contemplation.

The Path, then, consists in becoming desireless. For to be rid of desire is to be rid of excitement ; and to be rid of excitement is to be rid of matter. Obviously, it is not so easy as it sounds. Only highly advanced saints are able to control their desires. Saints, however, do not drop from the sky. They rise from the ranks of the laity. Bearing this in mind, the Path has been divided into two sections, preliminary and advanced. The preliminary leads to sainthood ; the advanced to Immortality. Ordinary laymen traverse the first ; saints the second.

The principle in operation in the two sections is throughout one and the same, that is detachment of Attention from the physical body and its appetites and needs. This comes quite easily to the advanced saint. He turns his Attention on to his soul, and becomes absorbed in the enjoyment of contemplation and realization of its inherent Bliss. His reward is nothing less than IMMORTALITY and all its divine companion qualities and attributes, and so the saint's gain cannot be estimated and valued in material terms where a peaceful end in the grave is the most that man can look forward to in life.

It must, however, be understood that though the body is the only real enemy of the soul, it is also the only instrument for its own annihilation. It has to be preserved and cared for, for that reason. The householder marries and settles down to a life of useful civic activity, and is required to take his proper share in the advancement of civilisation and the defence and protection of his country and culture. The saint has only one ideal before his mind. He does not interest himself in anything other than pure Self-contemplation. If he does not attain his end in one life, he does so in the next, or perhaps a little later. The point to remember is this that the merit of Faith, Knowledge and Conduct is not lost by the intervention of death and accompanies the soul in its future incarnations.

I shall now explain how penace and confession are effective in wiping out sin. It is well known that a sinful act leaves a stain on the heart which has to be wiped out before a state of purity can be reached. We have already seen how a subtle invisible material influx accompanies the activity of the senses, and how an impression is the result of the fusion of this material with the soul substance through the intervention of Attention. This impression is the stain that results from sinful action. It forms a sort of filmy coating on the soul, blinding and corrupting it in various ways. This fusion of soul and matter is itself the outcome of Will's excitement. It is only because a man is excited and uncontrollably moved, for the time, for the acquisition of a thing that he commits an act of sin. Suppose a person steals someone's

watch. His will has led him to the act, and probably in defiance of the voice of his intellect. A filthy stain on his heart is the result of the act. It is filthy because the act is highly selfish, and the fusion of spirit and matter is, therefore, dense and close and black. If the act were of the less selfish kind, that is, a virtuous one, the resulting fusion would be less dense and would not be black. The rule as to this may be stated shortly thus ; the greater the excitement, in other words, the more selfish an act, the denser and blacker the stain and, conversely, the less selfish the act, the lesser the excitement, and looser and lighter the stain.

Now let us suppose that the stealer of the watch regrets what he has done, and restores it to its owner, and confesses his sin. This shows that he is now able to control and subjugate his evil impulse, that is to say, the excitement of his will which was the impelling force. The stain will now naturally be loosened or wiped out, according to the depth of his feeling of disgust for what he has done. In cases where evil habits have to be broken up, penance is required to supplement and re-enforce confession. The object is to remove the stain from the heart. This cannot be done without sincere repentance and regret and penance, where necessary.

I must now tell you what the Jainas understand by sin. To us it is every act and thought and wish which obstructs us in the realization of our divinity, which keeps us deprived of our Immortality and of the Infinity of perception and Knowledge and Bliss which appertain to our being. This covers every action of men in the world, including what are termed good deeds, for death overtakes and devours also the doers of them all, without exception. The wages of sin is death, according to the Bible also. Now since the obtainment of Immortality is our aim, one day we shall have to avoid them all. They all leave a stain on the soul, and introduce matter into its divine frame-work. But this does not mean that men will become devoid of virtue. For action is of three kinds : evil, virtuous and deifying. A man first of all gives up evil action, then the doing of good, and lastly applies himself to living his life wholly and solely within his Divine SOUL. He does not then

act in the world of men, but all the time within the inner world of the soul, in the Kingdom of Heaven, to use a Biblical expression. He then does neither good nor evil ; but his example cheers and encourages all those who are afflicted and distressed and broken-hearted.

I think this is all that I have to say to you to-day. Before resuming my seat, however, I must say a word more about the practical value of the Jaina Doctrine. It may be that it strikes you as being too abstruse and a difficult thing to be practised by the average man in the world. We, Jainas, have never found it to be so, and do not find it irksome even to-day. It is merely a question of ideals. There is, however, no man who will not give his all to be allowed to live when faced with the certainty of death. Unfortunately, it is generally too late then. We commend a study of the problem of life in the first instance. Thereafter a man may do as much active work as he finds himself ready and able to do. Belief once secured will not let him wander away from the Path. Its acquisition means that half the battle is already won. For belief is the builder of character and life both—I should say also of destiny. It is the unfailing foundation of Right Conduct, and is itself founded on Right Knowledge.

It must also be stated that the Jaina Doctrine will bring peace and contentment to the greedy quarrelsome world which is threatened with calamitous wars every day. It aims at simple living and high thinking. It will make men contented and just, so that they will not be casting longing eyes at what does not belong to them, nor unjustly keeping back what they have of others in their possession.*

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❀ Extracts from a lecture delivered before the English Club at Alassio (Italy) in Jannuary 1939.

GRACE AND TRUTH.

According to Jainism a Perfect soul is a glorious Divinity and full of Grace and Truth, that is Omniscience, though it may be still embodied in flesh. This transformation takes place in the soul's very last incarnation of embodied life. **Truth** (Omniscience) is attained when one's obstructive *karmas* are destroyed, and Grace is the result of the internal chemical operations and of the changes produced by the shifting and "reversing" of the functions of nerve currents. The physical body may be likened to coal which may be transformed into a gleaming diamond in a chemical laboratory. The body is similarly transformable into an orb of luminous Grace, and may evolve out a halo of sanctity and holiness. If this is wonderful it is only so to the extent of the transformability of a piece of coal into a diamond which, chemists assure us, is absolutely true, the difference between them consisting only in respect of the arrangement of the carbon particles of which they are composed and nothing else. Many other wonderful constitutional changes take place in the body of him who is on the point of obtaining release from the clutches of matter.

St. John (that is to say, the author of the fourth Evangel, whoever he my be) has also some pertinent observations to make on the point. He, too, uses the terms **Grace** and **Truth** with reference to a Perfect Soul (John *i.* 14). Such a soul is the true Guide and Ideal for others to follow. Those who receive him, even those who believe in his name, become the Sons of God (*Ibid* verses 12-13). According to Moses, the sons of God are so called because "they are not produced by any mortal, but are incorporeal, as being spirits destitute of any body." (*cf.* The Message of Philo Judaeus, by K. S. Guthrie, p. 34). This is surely the description of the Perfect Soul in *nirvana*. Philo (b. 20 B. C.) held that the Sons of God were incorporeal souls, such as have the irrational parts wholly cut out, being absolutely and wholly intellectual. In the fourth Evangel the term is applied to the soul while

still in the flesh, when the body is there but cannot obstruct the manifestation of Divinity any longer, on account of the destruction of the obstructive *karmas*. St. John, too, uses very much the same language as Philo did in describing the reason for the employment of the term Sons of God. They are called Sons of God not being "born of blood nor of the will of flesh, nor of the will of man, but of God." St. John also refers to the doctrine of the second birth which is "in spirit"; not an entering into one's mother's womb a second time to be reborn into the perishable world, but to be born for the first time into the World of **Light** and Immortality, and Joy and Power Divine. How is the entry into the world of Light to be secured ? By "receiving" the Ideal, that is, by accepting his teaching. When the Ideal is given a place in the heart, he is *received*, and he at once proceeds to turn the erstwhile dark and darkened apartment of emotion and belief into an abode of Light, into a luminous Kingdom. Is it wonderful that such a change can take place in one's heart by a mere psychological assent to another's word ? No, there is nothing surprising in this at all. It would be surprising if a real being were to enter into or force his way into one's heart ; but this is not possible. When it is said that a person can receive another into his heart and become a Son of God, what is meant is not physical motion from one place to another of the parties, but only the acceptance of the Doctrine of Salvation which the Ideal stands for. This is why St. John adds that those who even believe in his name become the Sons of God. There is no physical contact involved in this. If the heart be opened out to *receive* the Doctrine, it becomes illuminated from the internal Light of the soul itself. This inner Light is obscured and darkened because of our wrong convictions and emotions and by our ignorance, which in itself is an active force, signifying the sense of identity with the physical body, embedded and rooted in personal prejudice and body love. The acceptance of the Doctrine does away, at one stroke, with these forces of evil and darkness, because it teaches that all souls are alike, so that what the Teacher has attained the others also may attain to. Hence, *receiving* the Ideal (or Messiah or Christ) only means the acceptance of the

fact of the Divinity of the soul, in other words, of his own soul by the faithful. For, as St. John says, we are all by nature endowed with his fullness, *"grace for grace,"* so that no special reservations need be made in favour of the teacher or of anyone else. Once the Doctrine is accepted the man is deemed to be baptised, for the "dove of peace" can be seen to have alighted on his countenance from the internal heaven (where the Kingdom of God lies). The dove is a symbol for peace and tranquillity of the spirit, as everyone knows. The faithful should be a model of unoffending meekness and impressively tranquil.

St. John employs one more elegant metaphor in this connection. He makes Jesus say to a certain person that he had known him from the time that he stood under the fig tree. There is no evidence to show that the man addressed had ever physically stood under a fig tree, but assuming that he did stand thus once, it does not carry us much farther. He must have been seen by many persons. What if Jesus also saw him then ? The truth is that the fig tree is a symbol for the Doctrine which confers Eternal Life. Accordingly, all those seekers after the Wisdom Divine who have "stood under the fig tree," that is, who have sought for, found and accepted the teaching of the Ideal, have placed themselves in his hands, so to speak, and are, for that reason, known to him from the time they have done so. The words would be ill-placed in the mouth of an omniscient god who had never been anything less than omniscient at all times and all the time throughout the eternity of the time that has flown past, for he would have known everything and everyone always—even before they could have thought of standing under a fig or any other kind of tree.

JAINA PARISHAD AND ITS WORK.

There seems to be a sort of misunderstanding somewhere among our sympathisers, amongst the young Jainas and others, that the work of our Parishad (society) has not been what it should have been. Jaina youth is impatient, I read in the papers; and the Dassa brethren are dissatisfied with our failure to throw open the doors of the Jaina Temples for them to enter and worship unopposed by anyone else. These are the two burning problems before the *Samaj*. Let us see what can be done in regard to them, to be able to ascertain how far the Parishad has failed, or otherwise, in the discharge of its duties.

As for the first of these problems, I must say that the Jaina Youth do not generally command my respect. I do not mean to say that I have no love for them; but only that the kind of Jaina youth who clamour are such as are more interested in matters of finance than in religion. Only the English-educated among the Jain young men turn to the Parishad for help, and those who have learnt that the old orthodox party is very much out of date and in need of reform. They want something done immediately, forgetting that too rapid motion generally is attended with disaster, *e. g.*, King Amanullah's spirit of reform which brought about his downfall. If certain evils have gone on for centuries it will not do very much more harm if they continue for another decade or two. On the other hand, the change might be delayed and considerably put off, if violent opposition is roused in the hearts of the community aginst it all at once. It seems to me that all necessary reforms will surely be made, if educative agitation is kept up against the prevailing evil, and men are won over to the right view in increasing numbers every day. I think this is what the Parishad has done and has been doing thus far. And it seems to me that it has succeeded amazingly well in its object. Sanskrit-knowing pandits themselves have now become enrolled in the

cause of reform, and the numbers of willing workers is increasing daily. The day is not far off, surely, when all evil customs and unhappy ceremonies shall cease altogether in our community.

I should like Jaina youth to tell me what else they would like to do themselves. Their criticism is general and abstract, and does not help any one to understand what the Parishad should do next, in actual practical terms. It is one thing to say to a body of men like the Parishad: "You have not fulfilled our ideals"; but quite another to suggest a step and to say: "This is what you should do now" If the Jaina youth have a real grievance they should do *this* now, and point out some definite step which we can take. We have many Jaina young workers in the Parishad. In fact, there are only two or three elderly men amongst us; the rest are either young or have the youthful spirit in their hearts. And so far as I know they are all satisfied with what the Parishad has done and is doing. Again, as far as I know, beyond mere meaningless general criticism nobody has ever put forward a solid practical scheme which the Parishad could have carried out. It is clear, then, that no one has really anything of a practical nature to suggest.

The Parishad's financial troubles must not be overlooked in this connection. If those who criticise our work knew how little money we get, and what difficulties our Honorary Secretaries have to face for lack of funds, their eyes would be opened. The truth is that had not the workers of the Parishad been all eager, sincere enthusiasts such a 'fundless' body would have died out in the very first year of its existence. All credit is due to our General Secretary, to Babu Kamta Prasad and to other workers who have wholeheartedly and unstintedly worked in the cause of the institution. They deserve praise from all those who are practical men; and they get it too. Those who have no idea of what practical work means always grumble at anything. I should like to invite any of the Parishad's critics to step into the place of Babu Ratanlalji for a few days or months and show us how he can help matters and improve the state of things better than the gentleman whom he will replace.

Let me add that the Jaina youth are not prevented by any one from woiking in their own way. If they have any new ideas or methods which they like to put into practice, then surely there is no one to stop them. They are hereby invited to do so. A year or two's experience will either convince them of their impracticability or convince us of our error. No one will be hurt that way.

But I should like to put the case of the Parishad even higher than this. I know of no society or body of men who have done a tenth as much as the Parishad has done in the short time since its birth ; and all this without funds and in the face of much opposition from certain sections of the community. Its friends have not helped it even financially. The general public who have become enrolled as members do not even care to pay their small annual subscription. They want heavenly plums to fall from heaven into their open mouths ! Jaina youth who clamour against the Parishad should go out now and collect the annual subscriptions from defaulting members of the Parishad and remit it to the General Secretaiy regularly. Let this be their first lesson in public service. I would also like Jaina youth to remember that I am not in sympathy with the haphazard spirit of reform ; I do not favour modern youth's conceptions derived from European education generally. Reform, in my mouth, only means the removal of un-Jaina rites, rituals, practices, customs and traditions that have been acquired from outside Jainism. There can be no interference with the Doctrine of the Jinas ! If the youth will only do something practical and leave the Jaina Doctrine alone to shine in its natural purity I shall be satisfied.

And now a word about the solution of the Dassa problem. I think even in this regard the Parishad has done much more than any other man or body of men in the Jaina Community. That we were expected to change the hearts of each and every man in the community to embrace the Dassa brethren was not to be expected. The Parishad has openly condemned the prohibition and will ever continue to do so. It has got together a large body of men who will always help the Dassas with advice and with

the weight of their influence and opinion. It has passed resolutions upholding the right of all men to perform complete *Puja* in the temples. It has even succeeded in having the temples opened to them in certain places. Could it be expected to do more ? I do not think so. It is now for our Dassa brethren to carry on their battle themselves. The Parishad cannot be expected to do so for them in any sense, though it will stand by them and help them as fully as it can in every emergency.

The Dassas have three courses open to them now. They can build their temples and do what they like in them. They may, if so advised, fight out a law-suit in some well-selected locality, and have the matter decided by the Courts. They may also resort to Gandhiji's favourite sword, *Satyagraha*, under suitable guidance. Perhaps this will be rather trying for many persons, and not acceptable to a large number of Dassas themselves. In case of litigation in Courts, our brethren may be sure that the Parishad will help them with evidence and advice to the best of its ability. do not see what else can be done now by the Parishad or by anybody else. If any Dassa thinks that by becoming a Muhammadan he will acquire the right of performing the Prakshal of the *Jina-bimba*, in a Jaina temple, let him try the experiment. I should have thought that this kind of camouflage could not have been uttered by a sincere Jain in his sober moments !

Our Dassa brethren should ealize that if only they would content themselves to wait patiently for a few more years, for the next generation to grow up, their troubles would have died an easy natural death. For in these days of advancing education and rational thought the old prejudices must vanish with the departure of the die-hards.

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JAINA CLAIM TO DISTINCTION.

Jainism is quite scientific in its method and application. There are no prayers, no priest and no god or goddess in it to be propitiated or feared. It is the religion of man, founded by MEN, for the benefit of men and all living beings.

It goes to Nature direct for the study of all kinds of problems, subjecting everything to minute enquiry and critical examination. Truth has nothing to fear from investigation and falsehood is never conducive to one's good.

It is customary with half-enlightened men to think that science can have nothing to do with religion; they rely on what they term the inner experience in preference to scientifically ascertained truth. But, surely, the value and validity of even one's inner experience must be ascertained before one can pin one's faith to it? We have to see whether the experience holds good on investigation or turns out to be mere delusion. As said before, truth has nothing to fear from science, which will bring out its full value and lustre; only ignorance will be exposed by it, and ignorance is never a reliable sheet-anchor at any time, peaceful or stormy.

As regards gods—whether one or many—they are shown to be pure allegories. They lead nowhere, but keep the devotee entangled in superstition and delusion. The real thing—immortality, fullness of knowledge, bliss and the like—are all present within the Soul-nature and cannot be obtained form any external gods or goddesses. He who knows that there are no givers of the really divine things outside his own self, is saved all the trouble of running after imaginary gods and goddesses.

With the departure of the gods and goddesses, there is naturally an end to prayer, unless one prays to one's own Soul as the giver of all good things and the maker of destiny. For this reason the daily worship in a Jaina temple is really only the

adoration of one's own Soul, although it takes the form of hero-worship, of those who have already attained to Divine Perfection. The resemblance to a prayer at the end of the Ritual Recitation only means the determination of the pious devotee to contribute his share of goodwill to secure Peace and Prosperity in the world.

Even the elaborate *puja* (worship) that is performed in the Temples is but an aid to meditation. It is not performed to please the Tirthamakaras, or the Perfect Souls who take absolutely no interest in the concerns of men, not even to help them on the Path. While on earth They did what They could to instruct mankind in the Doctrine of Truth, but now that They are in *nirvana* They do not and cannot take any further interest in our welfare. We are the makers of our own destiny and it is for us to make or mar our future. The Divine Tirthamakaras have left us Their example, Their footprints and Their Teaching to guide us in the proper way. Nobody can do any more for another and it is for us to decide whether we would benefit by Their example and teaching or remain perpetually in the meshes of embodied life subject to endless births and deaths and untold misery. There are no priests in Jainism nor such a thing as an hierarchy of supermen or gods. The priest can have no place in any system that teaches self-reliance. For whom can he be deemed to be acquiring merit ? Not for his employers, certainly, since no merit is deemed to accrue and accumulate by a mere disbursement of a sum of money. He cannot be deemed to be doing good to the souls of the devotees in general either, for purification of the heart is necessarily dependent on individual effort, which is not the same thing as vicarious supplication. The priest does not even earn any merit for himself for it is his vocation to act as such and there can be no question of merit on this basis.

For the foregoing reasons, the Jaina Ritual is the best means of communion with the inner Self, and its elaborate programme is intended to facilitate the extension of the period of holy meditation to any desirable length. It is the duty of the pious householder to take proper steps every day to counteract

the poison of contamination which human intercourse and worldly life involve, and there is no surer means of attaining this end than worship of the GREAT IDEAL in a properly constituted Fane. Of course, one is free to select and even to compose his own ritual and recitations, although the customary rites will have to be adopted in a public place of worship, except when one is worshipping alone. There is no such thing as a fixed code of ritual or a "Prayer-Book" in Jainism. It is also interesting to note that while the gods of other religions need food and clothes and flowers and unguents, and some even require animal sacrifice, in Jainism the GODS need none of the things named, because They are not mortals requiring to be fed and clothed and decorated, but pure Perfect Souls living Their lives in the SPIRIT, rid of matter and all forms of bodies of matter and the flesh.

Another feature of distinction between Jainism and the other religions is to be found in the fact that practical results have followed the Jaina Doctrine, but in no other case. No other religion is in a position to furnish a list of men who have attained to Godhood by following its teaching. In fact, in many a religion such a claim would be looked upon as the height of blasphemy and sacrilege. Christianity, Judaism, Muhammadanism and Zoroastrianism, taken in their literal sense, deny godhood and the divinity of the Soul. Their conception of salvation is only consistent with the gift of certain secondary forms of benefits to be obtained through the favour of a beneficent godhead. Some of them even deny the necessity and efficacy of " works." In Buddhism the very idea of the Soul, as a permanent entity, is altogether wanting, annihilation being taken to be tantamount to liberation. The Hindus, too, are not in a position to name a single person who may be said to have obtained salvation from their ranks. The *Āryasamajists*, indeed, go so far as to deny the very idea of eternal liberation and freedom from *karmas*, thereby perpetuating the misery of the Soul in an unending series or cycles of transmigration from which it vainly tries to escape.

The idea of *karma* itself can be seen to be an imported tenet in other creeds. The Jainas have it in its scientific aspect,

and describe the generation and destruction of it in detail. other religions the doctrine is mostly unknown, and wherever it acknowledged, its purport is obscured and nullified by its incompl teness and its hazy and nebulous character. How the karm produce their effect is unknown to the Hindus who have had introduce a creator (with a magical wand, so to speak) to meet such difficulties. He creates, he destroys, he awards the punishmen and rewards, in short, he does everything. But how does he do a of these things ? It is here that the magical wand comes in handy ; just does everything because he is a god ! Mr. W. G. Trott giv the proper answer to such a notion. He does not quarrel wi those who believe in a creator with a magic wand. But he ju tells them that magic and reason do not go hand in hand. O is, no doubt, free to believe in magic and miracle, if one wishes do so, but one must not complain if reason refuses to endor such private " intuitions." In Buddhism we no doubt find t terms *asrava* (inflow) and *samvara* (stoppage) of karmas, b they are used metaphorically rather than scientifically, as Jaco points out.

In Jainism karmas produce their effect through the influx a subtle form of matter which interferes with the functions of t Soul. But in Budddhism Soul is *non-est* and karmas are n associated with a material influx.

The Jaina Doctrine is quite scientific in this as in oth regards. Every sinful act leaves a stain on the heart and th stain is caused and produced by the inflowing subtle, invisib matter already referred to. Cessation of sin would stop furth staining of the heart, and the wiping off of the existing resid would accomplish the work of Purification. In combination wi matter Soul becomes possessed of certain karmic (*i. e.*, karm produced) energies, some of which rob it of its divine nature an functions, while the rest are responsible for the making of t physical body and the determination of its *gotra* (status lineage), longevity and the feeling-tone (*i. e.*, the feeling pleasure and pain). So long as the influx of matter (technical termed *asrava*) continues, the Soul remains subject to the e

influence of its karmas, but with the *samvara* (stoppage) of this inflow it is speedily enabled to attain to its natural purity, when (freed from matter) it becomes Immortal, Omniscient, Blissful and Divine in every way. Sin is every kind of action connected with the senses and such action must consequently be avoided. In other religions the idea of the staining of the heart is not quite unknown, but what its nature is, how it is produced, what effects are caused by it and how, are points which are neither understood nor explained. This is the difference.

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POWER.

Have you ever realised what power is implied in Immortality? To live for ever is to go on "breathing" and vibrating for ever—without a break and without a stop! It is not possible to destroy what is immortal in any way. The whole world—the whole of living and "dead" nature acting together—cannot impose a check for a moment—even for the millionth fraction of a moment—on that which is not mortal. The Immortal is so differently constituted from the Mortal that nothing can affect its *will to be*. Every moment of time there is present within the being of the immortal "thing" itself inexhaustible energy to continue for the rest of life, for the rest of time! Time and Space, indeed, have no weapon in their armoury that could make the least mark on the invincible, impregnable, armour of the Eternal. Such is the nature of the LIVING SOUL, which lives on even in death and through death, and is possessed of enough energy to destro Death itself. For it is conceivable that Death may perish, since it is not a thing, nor one that is included in the category of the Deathless; but the energy with which LIFE, the LIVING SOUL, carries itself through Time and Space is inexhaustible, undiminishing, unperishing. The power to vibrate of LIFE is also the secret of all miraculous healing and wonder working. Why a simple little suggestion can immediately remove a violent headache, why the paralytic has his palsied arm or leg restored on the spot, at the mere word of a healer, is just because the rhythm of his own soul's energy is changed. The transformation of the impotent and the imbecile into the potent and the powerful is, thus, the merest child's play for the Living Force.

This is one kind of energy which is simply exhaustless. The nervo-vital fluid is another source of energy and power in the body. The supply of this power is also very plentiful, quite enough to outlast the needs of the organism normally, and in many cases also abnormally. The human body is a wonderful mechanism; it is

self-maintaining, self-healing, self-lubricating, and also self-renovating to a great extent. All you have to do is to supply the proper kind of fuel to the system and the rest is done without your intervention. And mark you, Nature is interested in turning out only the best work in its workshop. It does not like ugly and diseased things. Out of bad material even it tries to manufacture healthful beauty, but when it is given only filthy, putrid stuff day after day and week after week, it has no alternative but to fashion out the ugly pattern. It is clear, therefore, that if we would have health, vigour and beauty, and avoid sickness, ugliness and infirmity, we must so select the material that is taken in, in the form of foods and drinks and the air we breathe, that all the countless millions of the tiny cell-batteries which manufacture the nervo vital fluid in the body should have only the very best material to work upon.

These two kinds of Power are within the reach of every one of us. They can be easily had with SELF-KNOWLEDGE.

Self-knowledge, that is knowledge of the true and essential nature of the SOUL, is the one means of imparting confidence in life. It will dispel all ugly dispositions of the mind, and all such evil and harmful characteristics as the inferiority complex. If the heart is fortified with it, you will go through life with assurance and as a hero. All your undertakings will then bear fruit, and success itself will eagerly rush forward to catch you up, instead of lagging behind.

Do you know what is bad Karma, which is said to be unconquerable? Ill-luck is another name for the same thing. But it is conquerable, positively! This can be accomplished with SELF knowledge and SELF realisation. There is no point in moping over such things as wasted effort, lack of opportunities, hard fate, and the like. Why not take yourself in hand properly and break through ill luck, evil Karma, hostile inauspicious stars, and make opportunities for yourself? Knowledge is power, and when it is supplemented with the effort of SELF-realisation, it is irresistible. But you must understand that mere day-dreams of the liveliest imagination or hopeful ejaculations of a vociferous will cannot be

expected to take the place of Self knowledge, that is to bring confidence and assurance in yourself, or of Self-realisation which is destructive of the power of evil Karma and stars, and bad luck, and which will root out the element of fear from the human heart. Dreams and optimistic ejaculations may be all right in certain things at times, but they can never be substituted for real, detailed scientific knowledge which alone can sustain true conviction (Faith). It is the certainty of conviction, grounded on reliable scientific knowledge of the soul nature that overcomes every kind of fear and enables one to face all situations, however ugly and disconcerting, with a cheerful heart. The man whose heart is fortified with such a deep-seated conviction in the power of his own soul is surely the one, and the only one, to triumph over adversity and ill-luck !

Fear is engendered by ignorance and itself causes agitations in the soul which cripple its natural functions and undermine even bodily health. To be rid of fear is to be rid of disease, of weariness, of crippling conditions. To be rid of agitation means even much more than this, for the removal of the crippling causation sets the higher rhythms of life free to function naturally, so that amazing results are produced thereby almost miraculously.

Agitations also arise from sensual desire, so that doubt (ignorance) and desire are the causes of weakness to the soul, but knowledge and equanimity (dispassion) of strength. The soul is also the abode of Intelligence and Bliss, so that it is the fittest subject of study for the rational mind, which no one fired with ambition for prosperity and joy should neglect or ignore.

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REVIEWERS AND REVIEWS.

There are reviewers and reviewers, of course, as there are lawyers and lawyers, and doctors and doctors. The modern reviewer is, however, less of a thinker and more of a jumper after literary thrillers, so that when he has accomplished his mission in life you do not generally know what the fault found with your composition actually is, but you have undoubtedly come in for a *two-column lecture from his pen* !

I have had this kind of experience about half a dozen times during the last quarter of a century; but I am bound in all fairness to the journalists of the day to say that they have been good enough mostly to ignore me altogether. For this mark of extreme favour I am really very thankful, since private appreciation by those who have properly studied my books, has compensated me beyond expectation and words for the want of journalistic notice. But let me say here at once that I am not at all affected by unfavourable or unfair reviews as I am not seeking any of the lovely Graces, Name, Fame and Fortune, for myself, but only write to serve humanity, if allowed to do so.

Among the nasty reviews, numbering half a dozen or so was a learned critique that appeared in the Times of India of my book THE PRACTICAL PATH. The reviewer proceeded to scold me literally as a schoolmaster scolds a naughty negligent schoolboy, for my audacity, bad taste, and excessive detail and advised me to follow the style of a well-known Orientalist if I ever wished to write decent literature. This was not very encouraging. But I had my consolation a little later when Dr. A. Guerinot reviewed the very same book found fault with in the Indian paper's critique in the famous Journal Asiatique Francaise, and declared that it was one of the best known to him on the subject !

The Statesman of Delhi was with difficulty induced to get one of my books reviewed for me, and as one might naturally

expect, the Anglo-Indian critic had everything that is sharp to say against the book which was the work of a little known member of the community of hewers of wood and drawers of water! The book was JAINISM CHRISTIANITY AND SCIENCE, and I could have told the Delhi Daily that a very sober review of that book had appeared in the Times Literary supplement in London, but I prudently economised over a penny stamp, and let the reviewer have his way.

The Statesman also reviewed my "Lifting of the Veil or the Gems of Islam" at the same time, and I was promptly hauled over the coals even with reference to it. However, a Muslim paper actually came to my rescue, and declared that the book would be a TORCH-LIGHT for the Muhammadans on the path! Such a delightfully refreshing expression of opinion from the Muslim paper of Lahore (the Syasat) is perhaps unique in the history of religious antagonism. The leading Sikh Journal of Delhi (the Ryasat), too, thought that the author of the book had done a service not only to literature but to the Nation itself! But it is not difficult to understand the objection of the 'Lords of Creation' of the Anglo-Indian fraternity who are out to keep down all others impudently trying to match their skill or pen against the Almighty *Bara Sahibs.*

'The Enquirer' reviewing one of my books said that it stood in need of drastic revision to be intelligible. A few months later the same book was reviewed by another reviewer in the same paper. This time it was regarded as work of research. This book was also favourably reviewed in the 'Literary Guide' published by the Rationalistic Press Association of London. I can only say that the critic who found that it stood in need of drastic revision looked only at the few mis-prints it contained and did not read it intelli gently himself. In another part of this collection I am giving a few of the letters from our readers to show that my views are not only intelligible but acceptable to many men and women even in England. One of my readers even thought that I had become a master of the English language, and all our readers join in thinking that my writings are most lucid and readable.

From the Hindus I generally get plenty of appreciation and praise although some of them would wish that I would stop saying nice things about the Jaina religion. The Hindu *Bharata Dharma Mahamandal* even conferred the distinction of *Vidya Varidhi* (ocean of learning) on me for my work in 1924. All the same a Hindu writer in the *Prabuddha Bharata* does not hesitate to condemn my work as propaganda though his subconscious forces him to think of research in connection with it. Another Hindu reviewer reviewing " Jainism, Christianity and Science " in the columns of the Modern Review is upset over my conclusion that the original Christian teaching tallied word for word with the Jaina Doctrine, and angrily demands why should Christianity not be deemed to have taken its hidden teaching from Hinduism or Buddhism ? But why should he object if the *cent per cent* agreement between the lost Christian teaching and the Jaina Doctrine point to a conclusion the other way ? The points of agreement have all been set out clearly in the book itself, and all I can say is that if the gentleman had taken the trouble to compare the teachings of Hinduism and Buddhism on those points (i. e. with what I had said about the lost Christian doctrine) he would have himself answered his question unhesitatingly against the supposition in his mind. But it is easier to ask a question than to take the trouble to compare notes ! The truth is that the lost doctrine of Christianity could never be made to tally with Buddhism or Hinduism *cent per cent* as it does with Jainism. At the most its agreement is only in respect of a few points with Hinduism, and of a fewer still with Buddhism !

Yet another Hindu writer reviewing my CONFLUENCE OF OPPOSITES in the same journal, while complimenting me on my extensive reading, fell foul of me over the interpretation of the Hindu Ramayan. He thought I was purposely taking away the merit of the historical element from the Epic from bigotry, but if he had only known of the existence of such a work as the Adhyatma Ramayana he would have known that thoughtful Hindus have always insisted on the allegorical interpretation of the narrative, since it is not possible for the rational mind to

swallow down such irrational things as men with ten heads, monkeys speaking like men and fighting for a human hero, and the like. This is what Dr. Jolly of the university of Wurzberg said about my book. "The Confluence of Opposites is no doubt a very striking work, from which a great deal may be learnt. I greatly admire the enormous amount of learning exhibited in your work, and the able exposition of some of the hardest problems of Philosophy and Religion."

I must now say a few words about the review of my Jaina Psychology by Mrs. C. A. F. Rhys Davids. This good lady went beyond anything known to me in pouring out vinegar. She found that the subject was a fit one on which a book could be written, but thought that I could not be entrusted with it. She condemned even the Indian standpoint (Indian weaknesses as she says) in reference to religion and ended by discovering a couple of school-boy howlers on which "it would be unfair to dwell." I understand she had some difficulty in persuading the Philosophical Society to publish her review as they were unwilling to take any notice of such a worthless book.

Unfortunately for her opinion, the book had been reviewed before in an Italian Journal, by a very sober thinker, no less a scholar than Dr. Belloni-Philippi of the University of Pisa. He did not think that such a book would or could contain school-boy howlers, and neither looked for nor found them in its pages. This is what he said as to its merit. "A very good little book, which expounds, in very clear manner, the principles of the Jaina Psychology, avoiding the technical terms of the Jaina Philosophy as too difficult and obscure for those who are not specialists." I may mention here that a great Hindu student of psychology and philosophy described the same book as a marvel of elucidation.

As for her condemnation of the Indian 'weakness,' I am afraid Mrs. Rhys Davids will have to accept the Indian point of view herself if she ever thinks of benefiting from the teaching of Religion, whether her own or anyone else's. I need not tell her that all Religions originated in the East only, and that the literary group to which she belongs and of which she is a shining orna-

ment and whom she invites to reap the harvest (by writing a book on Jaina psychology), now that the corn is sown and the tops have grown, did never and will never understand the true teaching of RELIGION unless they sit, with respect and veneration, at the feet of someone who has the Indian Religious Standpoint. She will also have to give up the bubbling frothy style of criticism that looks out for howlers when reviewing sober literature and HIGHER PSYCHOLOGY.

Mrs. Rhys Davids also thinks that I have " failed to be other than slovenly" in the use of the English equivalents of the Jain terms, and that with me " mind and consciousness get muddled with the self. " But the boot is really on the other leg in this instance, for those who are familiar with the Jaina standpoint, that knowledge is not in the nature of a foreign accretion to the soul will perceive at once that it is not I who have muddled up mind and consciousness and self but she (Mrs. Rhys Davids), who has no clear notion of the implication of these terms in her mind. A very healthy rule of interpretation with which every judge and lawyer is familiar is that all words and phrases, and even whole sentences, have to be interpreted in the light of the context. Mrs. Rhys Davids would do well to bear it in mind when reviewing other books.

But what is Mrs. Rhys Davids' standard of values ? Let us see. She says towards the end of her lengthy review: " No, the writer is not the man to give us what might be of far-reaching benefit a history of Jaina psychology." This shows how her mind is obssessed with wrong valuations: she would prefer the history of a science to the science itself ! May I add that it is not even possible to write *a cent per cent* true history of a science without first understanding the science itself. In religion, the historical method has completely failed and has, again and again, led learned Orientalists into error, as is evident from their speculations about the age of Jainism itself which at one time was taken to be a descendant of Buddhism by the English investigators. Let me assure Mrs. Rhys Davids that no one will ever understand the science of the Jaina Psychology as imparted by the great Tirthamkaras

who allows his mind to be stuffed with what I ought to describe (to contrast with her expression, the Indian weaknesses) as European strengths and starts with the notion that Jaina psychology had a crude beginning in the mind of a certain Hindu and that his hazy and nebulous conceptions were then analysed and further developed by others including certain Jainas. Jainism, on the contrary, claims that it was not acquired by gradual growth, but by sudden Illumination by Omniscient man. If anyone, therefore, tries to understand the Psychology of the Jainas along the lines of European Research he must, naturally, go astray himself and mislead others. It may be that the Jaina claim is to be rejected as unsubstantiated on full investigation; but what I am interested in at present is that it shall not be rejected *without investigation* on the word of such slovenly dabblers in metaphysics as Mrs. Rhys Davids. What I want is a clear issue to be framed in the mind of the enquirer and the privilege to adduce their evidence by their own men and in their own way for the Jainas in the first instance. After this if the Jaina claim that man can attain to and in the past did actually attain to, OMNISCIENCE, is to be rejected by the thoughtful world I shall have nothing to say; but till then I have a duty to perform, for the benefit of humanity, that no bungling thought may turn man's attention away from the true point.

Mrs. Rhys Davids also found fault (see the Jaina Gazette for November 1933, pages 253/4) with my observations in connection with the Jaina belief that the residents of the heavens, called *devas*, do not visit our Earth in this age. She insists that they do, and maintains that my own words rise up to accuse me of "writing something without sense." My own words may or may not be accusing me of writing things without sense, but let me examine her conception of *devas* first of all, and see whether she is not trying to smuggle into Jainology something of her own, in disguise. She says: Many too who do not confess any of these creeds (Jainism, Hinduism,) are convinced from personal experience that the worthy of other worlds, i. e., *devas* are as often about and beside them to-day as ever they were in the past. It seems to me that Mrs. Rhys Davids' idea of the

'worthy of the other worlds' as defined in this sentence is simply the spiritualistic supposition about the spirits of the dead that are deemed to be constantly hovering round certain mediums, eager to establish contact with their former relatives. But that is certainly not the Jaina notion of the *devas* from the heavens. The *devas* do not need mediums to put themselves in communication with men; they come direct when they wish to do so, and are able to accomplish what man himself cannot accomplish. Their message is neither purposeless nor trite and trivial, but of the utmost value whenever they choose to communicate with men; and they need no darkened closets nor secret photography to become visible to men. Will Mrs. Rhys Davids name a single *deva* who may be said to have come down from one of the heavens as known to be existing according to the teaching of Jainism, within the last 100 years, and tell me to whom he came, and why and when ? Unless she can do this I hope she will kindly refrain from trying to force her spiritualistic notions on the Jainas who will have nothing to do with them. The whole thing is, surely, a simple question of evidence and she should be able to produce it when she asserts that *devas* have been and are coming down *from the heavens* to visit men. But if she has no reliable evidence to produce in support of her assertion, then my advice to her is to learn to think a little more clearly before writing to criticise the work of men accustomed to weighing evidence and devoted to sober thinking.

It is interesting in this connection to review briefly a book that has been recently produced by European erudition which in the opinion of Mrs. Rhys Davids would have been better qualified to write a work on a subject like Jaina Psychology. I am referring to the translation of the Jainacharya Kunda Kunda's Pravachansara. Much labour has, no doubt, been bestowed on the book, and it is certainly not the product of haste. The translator has even gone so far as to get his translation passed by one of the Jaina holy men in India. But the book is disappointing. Its theme is the Jaina theory of Knowledge but it creates confusion and does not elucidate the subject. It might be that the commentary selected for translation was not altogether free from involved languge, but

surely there was no need to be too literal in the translation, and in any case elucidative notes (based on other works on the Jaina Doctrine of Knowledge, such as the Key of Knowledge and the Jaina Psychology) could have been written and given in one place, either at the beginning or at the end, or in different places wherever they were found necessary. The impression which the book is likely to leave on the mind of the average reader can only be that the Jainas have very muddled notions on the subject of Knowledge and Psychology, and that the Jaina Philosophy is a pure speculation, and in no sense a theory, much less is it a reliable doctrine on which one could build one's faith. With reference to the idea of the groupings and minglings of atoms of matter, the *pudgala-bandha* theory, as it is called in the translation, the translator has stated: "In general it is clear that the *pudgala-bandha* theory of the Jainas is only partly based on observation, and more on fancy." After going through the pages of the translation as carefully as I could, and let me say here that the work is not easy reading, I can only say that it would have been much more satisfactory if these observations had been made by people who understood what the Jaina Doctrine was. It may be interesting to mention that even that part of the translator's view that the Jaina theory was based on observation in part is un-Jaina altogether. It is the claim of Jainism that its Doctrine was not discovered by observation, but was perceived by the direct intuition, the inner Illumination, of OMNISCIENT MEN and imparted to THEIR followers by THEM. Much of it has been lost to-day, of course, but the point is that the Jainas claim that MAN can attain to Omniscience, and it is this point which has to be settled and determined before anything can be said in favour of or against the Jaina views of KNOWLEDGE, the *pudgala-bandha* theory and the like. The translator did not apply his mind to this all-important point, but ignored it altogether. I am not saying here that a translator is bound to accept the views of the author of a book he is going to translate or of the sect to which he belongs, but only that he must not ignore nor surreptitiously rule out an all-important point in the way it has been done in this instance. I am not by any means unmindful of the enormous labour and the

difficulties of the translator of the Pravachansara when I say that he seems to me to have striven to produce a quaintness of style which has robbed it of much merit. As stated before, the book does not afford easy reading, and needs a great effort to be read through to the end. Here are a few of the other defects which cou have been easily avoided.

On page 2 in the first paragraph, the Highest Self is said to be pervading everything. Surely this is not the opinion of the author of the original. It should have been explained as being metaphorical, or based on a particular stand-point.

P. 9. "......knowledge is nothing less than the things knowable......" would again seem to need an explanatory note of some kind, since the Jaina Doctrine discriminates between the intelligent and the unintelligent, and also because knowledge is not the objects put together.

On page 14 para, 23, I do not like the expression: " The Self is declard to be the extension of knowledge etc."

Page 29 has reference to the destructional-subsidential state of *karma*. I wonder how many of the readers of the book will be able to form a clear idea of what is implied in these words.

On page 30 the use of the word "self with reference to a burning fire is hardly desirable; why not use "blaze" instead ?

The expressions qualified-from-near and qualified-from-far (see p. 41) could have been translated in a different way; and I also do not like the expression non-world for *aloka* which means Pure Space beyond the World.

On page 138 verse 85 we have it: " Bondage of material things is through their touches......" It seems to be a rather unhappy choice of the word "touch" and of its number. I fear the reader will never get to the Jaina conception of *bandha* through this translation.

The commentary under Para. 30 on p. 172 seems to be too involved to be intelligible to an ordinary reader and, perhaps, to a student of metaphysics also.

I think the translator should have sought the collaboration of men like Prof. A. Chakravarti, Prof. Hiralal and Mr. Ajit Prasad, and consulted a wider range of books on Jainology to understand the real Jaina Doctrine and the grounds on which its different parts could be based philosophically.

The get-up of the work is indeed very fine, and but for the fact that it leaves the Jaina theory of knowledge in a muddled state, I should like to congratulate the learned translator on his achievement and on his sincere and faithful representation of what he understood to be the Jaina Doctrine. As I am writing this review more for the enlightenment of the Jainas than for any other purpose, I should like to point out that the time has gone by for mere translations of our books into different languages. What is needed to-day is the edition of new books on the several aspects and subjects of the Jaina Doctrine written in the modern style and with scientific elucidation. It will not serve any useful purpose to keep on translating works written centuries ago, and composed in the manner of those ancient times, when metaphysical hair-splitting could be made to afford endless joy to the writers' and perhaps also to the readers' heart. To-day nobody has leisure enough to plunge into such abstruse and involved books. What is needed is simple language and scientific thought.

The cost of the translation of the Pravachansara is something like Rs. 5000/--, but it need have been only a third or a fourth of this enormous sum if done by our own men and in our own presses.

* * * *

INTERPRETATION OF CHRISTIAN DOCTRINES.

A well-known member of the Christian Church has criticised my "Vision of St. John" somewhat vigorously. Here is my reply to his points :—

Two points were made by the critic, firstly, that I had no business to think that I could have discovered the true interpretation of the Christian Scripture, and secondly, that I was entirely at fault in saying that Religion has nothing to do with history and is only concerned with the salvation of the soul.

As for the first of these points, it must be admitted that I am not a Doctor of Divinity, nor even a Pope or Prelate of the Christian Church ; but only a man of ordinary intelligence, though possessed of a little experience of human nature acquired in the course of my training for the bar and during a quarter of a century of actual practice in the courts of Law. If, therefore, the true reading of a book that is intended for universal circulation was only confined to the Popes and Prelates of the Church and to men who are entitled to use the letters D. D. after their names, I would have no leg to stand upon. It is, however, the universal experience of humanity that new discoveries are constantly being made, and at times by men who are little expected to distinguish themselves that way. Does my learned friend seriously mean to urge that it is not in the province of an intelligent reader of a book, whether it be the Bible or any other that one can think of, to arrive at an accurate meaning of its text ? The criticism of the reverend gentleman is amazing. I should have thought that he would proceed to expose my errors, if any, rather than attack me on a ground such as that. I still invite him to do so if he can in a fair and honourable debate. Narrow minds only have ever tried to cast ridicule on all new dis-

coveries and thoughts, like that. Men, however, still continue to make discoveries and formulate new ideas, and the world accepts them in spite of their proceeding from little-known men. There is nothing surprising if I too made a discovery of the original Christian Doctrine which had been lost by the brotherhood of men to which my reveren friend belongs. So much for the first point.

As for the second, I should like to repeat that my remark about religion having nothing to do with history is literally true. This is the full text of it: "Religion has nothing to do with history; it is interested only in the salvation of the soul." It is a pity that my reverend friend did not give a few instances from the four Gospels of his religion which may be deemed to teach history to support his point. He can now tell me what history the founder of his own religion taught. He will find if he will try to do so that the teaching of Christianity was not history but a Doctrine of salvation of the soul. The teacher did not even teach the history of the Jewish people themselves. On the contrary he told the Jews who were in the habit of reading the books of the Old Testament historically that they had misdirected themselves. His language is very significant: "Woe unto ye lawyers! ye have taken away the key of knowleage; ye entered not in yourselves, and them that were entering in ye hindered." Let my critic realise that this refers to the Hall of Understanding from which the Doctors of Judaism had shut out themselves and their followers and he will understand that the point of emphasis in the text quoted is that of the proper interpretation of the Books. The Jews were reading them as history; which they should not have done. The founder of Christianity said, therefore, that they were misdirecting themselves and their followers, and great woe would betide them. Such language would be out of keeping with ordinary misreading of history, but is quite appropriate to a misinterpretation of a doctrine of salva-

tion of the soul; for men are condemned to suffering by its ignorance. When the Jews demanded what the teacher meant by the statement that they would be free indeed if the truth made them free, the question again was not of history but of the doctrine. If men continue to commit sins they are the servants of sin: they shall be free only when they understand the truth. There is no history in this.

St. Paul even denies the historicity of the great Patriarch Abraham and his wives and sons when he says about them that they are an "allegory." He asks us to cast out the bond-woman and her son, the significance of which is a matter of doctrine and not of history. Will my reverend friend kindly tell me which is the bond-woman of history that St. Paul is referring to here.

Let me add that it is the province of history to study the origin, the rise, the schisms, etc., of religion, not of religion to undertake to teach history. The references to the Jewish history in the New Testament are so sketchy and scanty that I can only say that I shall be amazed if told by anyone, especially a learned cleric, that they constituted history.

SOME LETTERS FROM MY READERS

COPY OF A LETTER BY MISS E. G. OLLENBITTLE

I was brought up as a Christian, or rather, those in authority tried to bring me up as a Christian. But I would have none of it. I was forced to go to Sunday School for religious instruction until I was eleven years old, when I " went on strike," and refused to go any longer. I live in an age of rationalism and science, and even at that stage of my life I was a true product of the age. could not believe in the god of the Christian religion, and therefore I did not want to hear what was being taught about a being in whom I had no belief. At school I had no other option than to attend scripture lessons. I grew more sceptical than ever. I refused to believe in Christ as an historical and human figure. My mind would not accept as rational facts such things as the Virgin Birth and the Resurrection.

And so I grew up without any religion. For years I struggled in an endeavour to find out what the Truth was. Finally I came to the conclusion that it was impossible for us humans to discover the truth. Sadly and reluctantly I decided that all I could do was to leave it at that. I drifted for two or three years, trying to live according to certain standards that I set myself, wondering all the time why I troubled to do so. Vaguely and dimly I saw that there must be something more behind our lives other than mere living, or else why did I set myself certain standards and tried to live up to them ? Why was I always struggling for something better ? After twenty-two years of flesh-eating, for instance, I suddenly became a vegetarian. I came to recognise the cruelty and disgustingness of eating flesh and at once gave it up. I used to wonder to myself why I troubled to do that kind of thing, and why I thought that there was necessity for self-discipline. I did not know. I knew only that I had to and I refused to give in. My thinking was an eternal why !

Then—it must have been because the time was ripe—I had the extreme good fortune to meet Mr Champat Rai Jain. I read

his books, and had the honour of becoming his pupil. At last I found the Truth—in Jainism. I gained a religion, something to believe in and cling to. I discovered a religion containing truth backed by rational and scientific facts—truth that was indeed the TRUTH ! I learnt that true religion is a science, is in fact the science of sciences, because it is the Science of Life.

At last I know why I must continue to fight to better myself, and to curb all appetites and passions. And I renew the attack with all the more ardour in knowing that there is a magnificent reward for self-conquest—the eventual attainment of *nirvana*. The way may be long and the fight well-nigh overwhelming, but I have now an end in view and I know that each step forward that I take brings me more strength, and that much nearer to the goal. Formerly I faltered my way along in the dark, hesitantly and half-heartedly. Now with faith in my heart I continue my way, in the light of day, as it were, seeing clearly what I am doing and why. I know that all the strength and power that I need for the struggle is within me and that it is myself who shape my destiny and no one else. Jainism has given me everything worth having—courage, confidence and the promise of Life that is eternal, omniscient, blissful and all-powerful.

E. G. OLLENBITTLE.

Copy of a letter, dated the 2nd September, 1938, from Mrs. Phyllis Napper to Mr. C. R. Jain.

Dear Mr. Jain,

I have read and am re-reading your book "The Key of Knowledge" and find in it an answer to all the questions over which I have long puzzled.

What sort of God could it be who would create a world of such apparent unfairness and where Nature with all its beauty is yet so cruel—how could it be possible that the soul should only have one life of varying length on this earth—the atonement—for many such questions as these I

could find no answer that rang true. I leapt, perhaps too precipitately, I do not yet know, to the enlightenment in your books and gained the tranquillity that comes from a feeling of knowledge. Inwardly I know that I am a Jain as shown in your book, outwardly that I ought to know first more of what the Jains are and their Scripture. When the books you lent me are returned may I have "What is Jainism ?" It is only a few months since I first heard of it in your book and yet I have felt some of the joy welling up, the "De-light." I begin to follow the Householder's Path.

I count myself very fortunate in that I should know the Author of " The Key of Knowledge."

Copy of a letter, dated London the 1st August, 1938, from Frank C. Sangster to Miss Mischkowski, secretary of the Jaina Library London.

Madam,

Will you kindly convey to Mr. C. R. Jain my gratitude for the privilege of seeing and discussing with him at our interview, which I enjoyed very much.

Further to this, I would now ask his kindness and consideration for acceptance as a pupil of the Jain doctrine.

I do so not impulsively but rather after much deep thought for the following reasons:—

First, I feel in Jainism much in common with my own process of thought which I now understand but could not before explain verbally.

Secondly, in Jainism I am not asked to believe vague theories which cannot be explained logically, as do happen in other Western conceptions etc.

Next, the confidence which I begin to feel that it gives one that there is something worth fighting for which is and can be understood—this in itself being a great incentive and an ideal.

Finally, I feel very strongly I could not now accept any other form of worship, and be happy under these premises.

Knowing that you will understand, I will now conclude.

I can only say further, subject to your approval re my request: I pray that I may make good progress here in the West that I may justify your faith in my self.

Copy of letter, dated. Southport the 5th of August, 1938, from Geo. T. Vine to Miss Mischkowski.

Dear Miss Mischkowski,

I am returning " Jainism and World Problems" and like the other books I have swallowed it eagerly. I sent the stamps for its postage in my last letter. I should be glad to see the" Practical Dharma," and should be glad of information concerning the Jain Bible, the Sacred Books of the Jainas, etc.

It is quite impossible for me to tell you how much I am indebted to the learning and labour of Mr. Jain which have helped me so tremendously. It seems to me that every library in the country ought to possess copies and that every teacher and preacher should be informed of their contents. But there I suppose that "when the disciple is ready the teacher comes along." Mr. Jain has certainly taught me a great many things that I seemed to have needed to clarify my thinking. Please thank him personally, and tell him that just a word or a line from him would be considered an honor and so very welcome. I am an old retired Headmaster of over 70 years. My gratitude to you and him.

I am saving my pennies to buy the "Key of Knowledge."

Extract From Letter From Mr. F. W. Atkin of Sheffield:—

"We are surrounded by many ideas and theories, some of which are mutually contradictory, and we do not know what is

Truth. But, when we come in contact with the wisdom of the Jainas, we find an anchor to which we can hold fast and which is not in conflict with modern science (at least with modern science which contents itself with building theories on ascertained fact— some so-called science is merely theorising on very slender premises)."

In his letter from Sheffield, dated the 3rd August, 1938 Mr. Atkin said :—

"......There now remains for me to formally announce my full and complete acceptance of the Jaina religion. As you know, I tentatively made enquiries as to this step three years ago, when I did not for one reason or another feel justified in taking the last remaining step. You of course, have every reason to know that at heart I have been a Jaina for several years. Now I feel that this last formality of making public my acceptance of THE ONLY SCIENTIFIC AND COMPLETE RELIGION that I know should not be delayed any further. I do not love ceremony, but if there should be any customary ritual usually observed in such cases, I would be happy to perform it, if you would let me know what is expected of me. As this step is probably the most important I have ever taken, I should not mind some ceremonial, if such is customary. And, of course, I should like the fact of my conversion to be made public through the "Jaina Gazette."

Extracts From The Report Of The Secretary Of The Jaina Library London.

A reader of the London Jaina Library objected to Jainism on the grounds that it was "Negative" and not practical for young men who had ambition to better their position in life.

The reply given to this reader is here quoted in full as his objection is one which occurs frequently to enquirers who feel at the first introduction to Jainism that it is too formal and full of rules:

It is perhaps a little unfortunate that the first book you have read of the Library was the "Confluence of Opposites" as it deals in small scope with so many different religions and may have failed to emphasise properly the fact that in Jainism there are two classes: the Laymen or house-holders and the Saints. The rigid rules of ascetic conduct laid down apply only to the latter. No-where in Jainism is objection taken to attempts at bettering one's material circumstances, provided, of course, that this is done with-out harming others. At a certain stage, however, when provision has been made for one's dependants, the layman should withdraw from worldly affairs and enter on the path of Sainthood. I think you will agree that many of the economic evils of the present day are due to the fact that many, indeed the majority of men, are never satisfied and are always striving to acquire more wealth.

"With regard to your main objection that Jainism appears to be a Religion of Negatives, I would reply that this is by no means the case. The Jains form what is probably the most en-lightened and educationally advanced community in India and their Religion has been found mentally satisfying by many Euro-peans. Of course, all the Ethical Religions set an ideal which is almost impossible of attainment; only in Jainism is Salvation made a personal matter, independent of any supernatural deity. What progress the so called Christian nations could have made had they taken heed of the New Testament injunction to "Take no heed

for the morrow ?" In view of the rule of force now dominant in the world to-day, a religion or teaching which insists on "Ahimsa" (Non-Injury) is of paramount necessity."

Another reader put five questions the first of which related to the historicity and time of the twenty-second Tirthamkara, Nemi Nath. The others are given here in his own words together with the answers given by Mr. C. R. Jain.

2. The reason given for the growth of mysticism through the centuries is that the teachers desired their words to be understood only by the initiate and also that they feared persecution from speaking plainly. To me these reasons sound unconvincing. Surely there must have been men who preferred to speak plainly. Have any other reasons been given explaining this so-called 'Science' ?

3. Is there any tangible historical evidence to bear out the theory that Mankind was once in a far greater state of civilisation (at least spiritually) than he is at present ! This theory conflicts with Frazer's. For instance, with regard to the Death and Resurrection festival once prevalent all over the Globe, Frazer assumes them to be savage rites descended from the days of Homeopathic magic intended to ensure the eventual return of Spring and the rebirth of vegetation. Jainism says they were ceremonies originally mystical and containing high philosophical truths which had fallen into the hands of the vulgar and become thoroughly misunderstood. Frazer supports his arguments at length. Can Jainism also support its view in this respect thus proving the antiquity of spiritual civilization and the real mystical nature of such customs as we term 'Savage Survivals' ?

4. The book which I am returning (The Key of Knowledge) says that all conscious life has soul which is re-incarnated in different states of matter dependent upon the Karmas with which the soul is permeated. Assuming the truth of the evolutionary process with regard to the origin of species, are we to believe that for countless eons of time before the evolution of man (with a brain), souls, potentially divine, were animating lower forms of life with absolutely no hope of attaining the state of Nirvan until in

the course of millions of years a true man was evolved? Why this enormous waste of time, this hopeless living and dying?

5. On the whole the Doctrine of Jainism (after my very cursory examination) offers the most reasonable explanation of the Scheme of Things (if such there be), and clears up many loose ends of religious thought in the process. But it depends wholly on the truth of the theory of re-incarnation of which nothing tangible is known or proved. Is there any definite evidence on the subject?

Following are Mr. C. R. Jain's numbered replies:

1. Nemi Nathji's existence is now provable from a copper plate recently discovered. It is of the time of Nebuchednezar and has been deciphered by Dr. Pran Nath, a Professor of the Hindu University at Benares. The rest of the information about Nemi Nath's longevity and time comes from the Jaina tradition which is historical in nature. It was at one time the custom of the Orientalists to shy at the Jaina tradition, but a different view is likely to be taken to-day, or will be taken in the near future.

2. Concerning the growth of mysticism, please read the concluding lecture in the 'Confluence of Opposites' 3rd edition. Modern mysticism is a misunderstood, ill-digested representation of the original teaching. Poets allegorized the original doctrine at first, and lost it generally. When the mobs began to grow violent against those who differed from their version of things spiritual, the knowers had to hide their teaching from fear of persecution. Yet they continued to preach by means of allegory, parable and metaphor. These have come to be interpreted in all sorts of mystic ways by men. This is why mysticism is a frightful mixture of truth and falsehood, the latter predominating generally, and nullifying whatever good there might have been in the grain of buried truth. The Jains always preach the Truth in plain terms.

3, Frazer collected a vast deal of material, but never understood a word of true religion. His explanation does not explain anything in reality. What about my own interpretation? If Frazer is right, I am hopelessly wrong and *vice versa*. But I am sure 90 per cent. of the readers of the Jaina Library are convinced that

I am right. Frazer is like the man who has only walked along the beach. His journey is extensive and he has put together a goodly collection of pebbles which are attractive and fine. But he has no idea whatsoever of the gems that lie hidden under the waves. He dazzles you with his collection, but it is only of stray pebbles at the best. Religion, on the other hand, is a Doctrine, scientific, complete and satisfying. Frazer simply missed the Doctrine and spent his breath on resemblances. His reading of his pebbles is wrong because it fails to account for the hidden scientific doctrine; and no theory can be accepted which ignores even one fact. Jainism has circumstantial evidence to offer on the point which is marshalled in my own books. They have to be read with care. The mere fact that a hidden science is to be found under many allegories and in diverse scriptures has its own tale to tell. Are we going to ignore this fact ? Let us give it its full force and see what conclusion it points to. Of course, all savage customs need not be founded on truth or evaporated *nuclei* of truth.

4, It will be a big assumption to hold that the theory of evolution is well-founded. I have given various reasons to show how it is unreliable in certain particulars. Read my article entitled, 'Evolution', in "Jainism and World Problems" on the point. The second part of the question is easily answered. Let me ask the enquirer: Are you yourself a soul or not ? If not, the matter ends there, because it would need a book to be written to convince you of your being a soul, but if you agree that you are, then where have you been all this time? And what is the measure of the time that you have been in existence? A few thousand years? No, a whole eternity has to be accounted for, as the soul is immortal and was never *not* So I ask again, where have you been all this time, throughout the past eternity of time infinite ? What is there surprising in the fact then, that you have spent countless millions of years in the lower grades of life? There is no question of wastage of time. Such a question could only arise if some intelligent artificer were at the head of affairs of the world. How can it be put to dead, unresponding Nature?

5. Yes, definite evidence was available to the ancients who saw and heard things from illumined Sages; not to-day. To-day we are left with scientific explanation and the teaching of the ancient Teachers. Occasionally we hear that someone has recovered the memory of his previous life, but this is extremely unreliable and melts into nothing when examined critically. How is it that the whole world believed in the theory of transmigration in the past ? Humanity must have been convinced of its truth by the directions and revelations of the sages. The records of that evidence still exist and can be studied in the Jaina Scriptures.

A few other questions and replies may here be given as they illustrate the reaction of various types of people to new ideas. Some approach them with an open mind and others with preconceived notions which they are unwilling to abandon. Here is an instance of the latter type :

"I hope you will not mind my friendly criticism of one or two points mentioned in the booklet (the booklet referred to is the 'Particulars' sent to enquirers and the criticism concerns Mr. C. R. Jain's introduction). On the one hand you say that your work is constructive and that you do not seek to destory anyone's faith. And yet in giving your definition of Jainism you distinctly say that it seeks to make us perfect through our own efforts. This is the very negation of Christianity. It would appear from your disparaging remarks about 'a God or Goddess' that you do not believe in a personal God. I may be wrong (I hope I am), but that is the impression left on my mind after reading your booklet. As you are doubtless aware this is not the first time that well-meaning men and women have tried to attain to spiritual perfection through their own efforts without invoking the help of God, through various 'isms', but these have always ended in failure."

Following is the reply sent :

" I thank you for your letter and accept, in the spirit in which it is offered, the criticism which you make regarding the tenets held by Jainism. I quite realise that to many people the belief in a personal God is a necessity and may be of great moral benefit. At the same time I think it must be admitted that if a personal

God, creator and director of the universe exists, he plays no direct part in human affairs, otherwise there would not be so much preventable suffering in the world. There is no object, however, in entering into a polemic at this stage and I am therefore sending you a complete copy of Mr. C. R. Jain's work 'The Key of Knowledge'. I am sure that you will find it at least thought-provoking even if you are unable to agree with its contents."

This might have led to an interesting correspondence and persuasive argument, but the enquirer in question was not prepared to discuss the matter further.

The other type is represented by a lady who has since read several of our books. She wrote under date 14th July 1938 as follows :

"Many thanks for the loan of 'Key of Knowledge', the reading of which has given me great joy. I had intended to ask many questions, but they were answered as I went along. It is a great pity that orthodox religion does not include some of the spirit of truth taught in these books.

"I have found the 'Key of Knowledge' so logical, sensible and appealing in its philosophy, something upon which one's mind can get a grip, in place of the childish "sop" which is offered to us from most of the pulpits of our churches.

"But I still believe in the 'Grace' of God and also believe that there is a *guiding hand* in life.

"This brings me to my one question. Supposing someone who is a parent, is convinced by reading these books that he is on the wrong path and makes up his (or her) mind to get on the right one, what does he do? Simply walk out of his family or— what? That would be a terrible sacrifice."

To this the following reply was sent:

"I note that you still believe in the grace of God and that there is a guiding hand in our lives. May we not agree that these terms are merely another way of expressing what is meant in Jainism by the influence of Karma. There is an underlying basis

of Truth in all religions, but it is so often hidden by the allegorical mould in which the teaching is cast.The Jaina Works, however, are not allegorical, but state clearly what is required for Salvation.

"There is no question in Jainism of anyone deserting or in any way neglecting his or her family or other responsibilities. While still in the householder's stage, all must comply with their civic and mundane duties. It is only later, when the responsibilities of this life have lapsed, that one considers entering on the next stage of the Path, that of Sainthood."

(Sd.) AGNES A. M. MISCHKOWSKI,

Secretary.

* * * *

THE WORLD FELLOWSHIP OF FAITHS

During the last fortnight a Session of the World Fellowship of Faiths has been held in the Metropolis of the British Empire under the guidance of men and women who took upon themselves the task of organising and managing its holding, but who have given but little evidence of their competence for the undertaking. I should have expected that the leading spiritual heads and authorities of various Religions, from different countries, would be the people to manage such a big task, but instead of that I find Europeans, mostly Englishmen from the class of soldier-statesmen or civilians, filling almost all the offices and occupying the seats on the various Committees. I could find only three non-European names in the list, none of whom, however, is the spiritual head of a Religion or even a thorough scholar of the Science of Religion or Comparative Religion. Indeed, the whole scheme of the Congress seems to have been misconceived. It proceeds by labelling just a few Religions of the world as chief Religions and ignoring the rest.

The Session was advertised all over the world and subscriptions and membership fees were asked for and obtained from all communities irrespective of the fact that some of them were subsequently to be labelled minor ones. The language of the invitation was also the widest seemingly, and yet diplomatic enough to be capable of marking out the distinction between the chief or major Religions and the others. The representative of Arya Samaj, to give one instance, travelled all the way from America to take part in the Congress, but on arrival he was told that he could not speak, except in a debate, for a space of two or three minutes, after some one else's lecture. The ground advanced was lack of time. The Jainas offered to speak at least eight months before the Session was held, when there was no question of time, but they were told that the Congress was confined to the "Major" Religions alone. For this initial insult, thanks. So far as the question of want of

time is concerned, I wonder what could be the significance of it for a Congress like this. Why could they not arrange for more days at the beginning. I could understand that matters would have to be hurried if a Congress like this was being held in Abyssinia, with Mussolini's guns pounding the walls of Addis Ababa. But in London, a Congress of the Faiths of the World can have absolutely no justification in pleading want of time. Why not allot more days from the very commencement? Was it then the expense? Why hold it if you have not enough money to meet the expenses? What is the meaning of collecting subscriptions from all communities if you are ultimately going to give it out: 'We are holding a Congress of just five or six chief or Major Religions?' I have no hesitation in saying that every original and independent Religion is, for its followers, the one principal Religion in the world.

Another question which arises in this connection is, how is it that Christianity has been given 8 sessions, Muhammadanism 5, Hinduism 5, and so on? Why give to these Religions so many opportunities of lecturing, and not one to the Jains? Are these special favourites?

The International President is a Prince from whom naturally handsome donations may be expected. That he is a very excellent man goes without saying, but it is odd that when the Secretary of the London Jaina Library drew His Highness' attention to the fact that the Jainas had been left out and asked him to take action in the matter, he merely acknowledged the receipt of a book which was sent to him along with the letter and took not the least notice of the request. I am aware that His Highness later on wrote a letter to the British National Chairman requesting him to see if he could do anything in the matter, but that was because one of his personal acquaintances, a very rich man, had written to him on the subject. I should have expected that the International President of a body styling itself the "World Fellowship of Faiths" would have paid more attention to the request of the Secretary of a public Religious body than to a letter from a rich man.

The British National Chairman is a soldier-statesman who distinguished himself in various government posts and offices during

his career, but this was an undertaking of a very different type and required exceptional qualifications.

The speakers invited (not elected by their co-religionists) are almost all of them University Professors whom no one will look upon as spiritual heads or religious guides. Amongst them are three who are described as of independent view of thought. Obviously, they represent no Religion and I wonder how they came to be invited to a Congress which wants only the chief or major Religions. I have nothing to say against these good men, but I am merely interesting myself in the point that old and important Religions have been left out, and budding independant thought, which has still to take root, and may never do so, has been invited to speak at a Congress of World Faiths.

Under the circumstances it will be a mistake to think that this Session of the Congress was at all representative of the World's Religions or qualified to lead men to peace and prosperity which religion should certainly be expected to do.

As for the speeches delivered by the various speakers, H. H. the Maharaja of Baroda said in the course of his inaugural speech: "Let us base our labours, then, upon the simple moral tenets comnon to all religions and make them a common ideal in our dealings between man and man, between nation and nation." This is very pretty indeed, but I wonder it did not occur to His Highness to point out also at the same time how the simple moral tenets common to all religions were to be made the working motives in the lives of men, and the dealing of nations? Has not every good man and thinker said the same thing at all times in the past?

Sir Francis Younghusband spoke complacently when he said that he thought "it obvious that the world was glad that a congress such as theirs was taking place. There was need for such a gathering, where the deepest things in life could be brought out and their true value shown." But I wonder if the people who travelled thousands of miles to participate in this Congress of World Faiths only to find that they could not be allowed to speak, would go back and tell their co-religionists that they were glad that such a Congress had been held. Sir Francis also does not

want to learn the true value of things unless the exponent be one of the 'big' few; he would not have any good coming out of Nazareth.

Mr. Yusuf Ali is difficult to be beaten with regard to his spirit of toleration. He said that he had in fact often worshipped with Hindus, Sikhs and Christians. Indeed, he even claims to have worshipped with Buddhists who deny the very existence of a creator-God. But he fails to meet the question why his good example has been productive of no good whatsoever in his country and community, where, if anything, inter-communal animosities have become more accentuated and distressing, between Hindus and Muhammadans. The quarrels between the Sunnis and the Shias, too, still occur. It is clear that a sporadic display of individual good-will counts for little, in matters religious. I would not be surprised at all if those of his co-religionists who saw Mr. Yusuf Ali worshipping with the Hindus and Buddhists took him for a weakminded *semi*-infidel.

Pandit Lalan, the Jaina, who was only accorded the right to lead a debate after the address of Revd. J. Whale, went one step further. He hardly referred to his own religion, but paid profuse compliments to the founders of different religions, St. Paul and Jesus receiving prominent mention among them. He also said that he only learnt the meaning of Jainism after reading Emerson. He mentioned the Hindu Darshanas (schools of Philosophy), and would probably have mentioned the Jaina *Siddhanta* also, but his time was up, and he cut short his speech at once, only mentioning thereafter that he wanted leave to present his notes to the lecturer (Mr. Whale) whom he regarded as his *guru* and teacher. I think he actually afterwards handed over certain papers to the reverend gentleman. This may be taken to be the height of good will. But again the question arises; has the good will of an individual ever done anything in regard to religion? The Moghul Emperor Akbar also displayed much good will, and married Hindu princesses. But did it produce any effect? As I said before, in matters

religious the guide of the masses is neither Mr. Yusuf Ali nor the goodhearted Lalan.

The Buddhist speaker, Sri Taitaro Suzuki, said much that was nice, but he also failed to explain how to inculcate his doctrine in the hearts of men, to make them give up their hostility to other faiths.

Prof. Malalasekera from Buddhist Ceylon said : "Those who sought world fellowship must first cultivate fellowship among themselves." I am sure Sir Francis Younghusband would read this to mean that the feeling of fellowship need only be extended to the chief Religions of the world !

M. Nicolas Bardieff, who is a member of the Greek Orthodox Church, spoke of the influence of Militant Atheism in Russia, which had "provoked a sense of solidarity between the several divisions of Christianity and between Christain, Jew and Moslem".

Prof. L. Massignon's paper describing Love as the basis of fellowship was read by M. Denis Saurat.

Sir S. Radha Krishnan said that the more Science brought men together the more they became divided spiritually. Perhaps it would be more correct to say that the more they drifted away from spirituality.

Mrs. Naomi Mitchison read the paper of her father, Prof. J. S. Haldane, in which stress was laid on the recognition of God as a supreme personality. A Hindu view of Religion was the theme of the lecture by Prof. Das Gupta, who thought that nationalism was a great impediment to unity, and further added that "the unification of the nations would never be possible until a species of international ethics was taught and people began to realise that every nation had the capacity to produce great men and could become the equal of every other nation.

Unfortunately the present Congress of Faiths has failed to lay down any such thing as a universal code of national ethics to be followed by all. It would have been something at least if it had done this. Sir Abdul Kadir who spoke on "Islam and World Fellowship", forgot to say that in the past Islam only sought to

enforce this ideal by forcing itself on other faiths, it also failed to preserve its empires even when no rival faiths were left to contend with. I should have liked to be told the causes of these and also how were they to be overcome instead of the vague generalities in which he indulged.

Revd. J. Whale's lecture was so much appreciated by Sir Francis Younghusband that he was asked if he could speak again at some other time. Personally, I did not find much to admire in it beyond what I could find in the lectures of others that could be admired. This is, however, a matter of individual taste.

Prof. Mahendra Nath Sircar spoke from the point of Vedanta, and said that much might be done "to secure a fellowship of understanding between the different churches by sharing the dominant note in each" It has seemed to me, however, that so long as the differences remain unsolved it is not likely that anything like a real fellowship of understanding can be arrived at by the churches, however much we may try to share the dominant note in each of them.

Mr. G. Ranjee Shahani's address was on " A New Pilgrim's Progress". But what about the old Pilgrim? Does he refuse to go on pilgrimage any further ? Why not rejuvenate him afresh, if he be too tired to go?

Other speakers in the programme are, Dr. Stein, Dr.Hsung. Dr. Judah Magnes, Mr. Schlumberger, Shoghi Effendi, Revd. Kirk, Sheikh Al-maraghi and Prof. Marcault.

I shall now show, in as few words as possible, that Jainism has a real contribution to make on the subject and that it could have thrown powerful illuminating light on the problem of World peace and economic distress had it been allowed to be properly represented at the Congress.

From the point of view of the preservation of Peace, men are divisible into two classes, namely, the peaceful and the peace-breaker or the turbulent. The Peaceful, unhappily, are only a handful of men, and comprise the Jainas, many Hindus and a few from outside Indian-born religions. The peace-breakers, on the

other hand, are very numerous, and can be classified as: (1)fanatics who destroy peace and life both to please and placate their God, who they imagine, will overlook their bloody deeds, and confer choice gifts on them, for their championing his cause; and (2) those inspired by the 'hunter's' spirit, who like to help themselves to other people's land and property on the ground that might is right, and because they can only grow fit by killing out their unfit hren all over the world.

It is obvious that the number of the peace-loving persons is too small at present in the world, to control human action, especially the conduct of statesmen and diplomats, whose cunning manipulations of speech and expression are able to deceive their followers and often also themselves. These men go out with their fleets and armies where ever they find a weak spot on the surface of the earth, effect a forcible landing, with the aid of their guns, acquire possession of the weaker nation's property, and then insist on remaining there, on the ground that they are there by the Grace of God and for the good of the robbed one. They repeat this favourite phrase of theirs to themselves and their co-adjutors so that they verily come to believe it to be true: and then they go out and tell it to their Mammon-worshipping, power-adoring followers

All the unrest, strife and economic trouble that there is in the world is due to the activity of these men, belonging to the class of the turbulent. They are in power, and they watch, ike a beast of prey, for their opportunity, and then they pounce upon their unfortunate victim, whose shrieks and yells bring him no relief from anyone. We ve seen how impotent and helpless the League of Nations has been found in this regard. Even powerful empires are afraid to interfere, from a consideration of their own safety, the fear itself having its root deep down in the subconscious conviction, that in view of their own past record, their motive will not be taken to be sincere unselfish love of peace, and, therefore, the world at large will not join forces with them, and come to their help.

The question is how to reclaim the peace- and the law-breakers ? The answer should be easy if anyone would approach the subject scientifically.

The past history of all religions who worship one or more gods is there to show that none of them has a clean record to show in respect of freedom from superstition, fanaticism and the shedding of human blood. If religious persecutions do not take place in Europe to-day, the credit is not due to religion but to materialism (science), which has pulled down the very basis of fanaticism and superstition, by showing that the god in whose name and for whose favours the persecutions took place in the past is *non est*. In the East where exterminating religious wars have been waged by men on men, the aggressor to-day finds himself deprived of the power to do mischief any longer. Here also no credit is due to the aggressor's religion, but to an external circumstance. Intercommunal quarrels still break out there, readily on the least provocation, and can only be quelled by the employment of brute force. The difference between the East and the West, in regard to this, simply comes to this: in the East little or no change has taken place in the beliefs of men concerning the existence, the power and the supremacy of their god or gods; in the West the dethronement of god in the hearts of men has been almost completely accomplished by University education, and even those who still believe in the existence of a god have modified their notions concerning his attributes in not a few important particulars.

Shall we, then, rely on University education to civilise the savage lustful and fanatical men ? No, modern science has failed to produce peaceful men, and will always fail to produce peaceful men. Materialism can only produce 'hunters', who will not even play a sportive game at the critical moment. The reason is that the boys and girls who receive scientific education in our Universities have one great idea implanted deep into their hearts, namely, that survival is only for the fittest. They may be very charming to look at and quite entertaining at home; but this deep-rooted conviction of theirs can only give us soul-less, love-less, sympathy-less men and women, who will justify any deed of aggression and blood-shed to 'survive' themselves. And yet education is the only thing on which we can rely, for changing human

nature. The course of education, therefore, must be changed in the Universities, replacing its harmful features with the truly helpful type.

If religion were a farce and false, vain would be our search for such a type of education; because you cannot permanently force untruth, even with a laudable and very good motive, down men's throats; it will be rejected. But happily, religion is not a farce, but an exact science as has been shown in my own books, wherein also reconciliation of all religious views has been brought about on rational grounds. Its teaching, briefly put, comes to this that the soul is not an imaginary nothing, but an existing substance, having for its attributes, intelligence, inborn joy, immortality and inexhaustible power.

This immortal substance, the soul, is affected adversely in various ways, by the association of matter, but it can free itself from the company of its undesirable companion, to attain to its natural perfection, when it becomes divine. However, if it fails to separate itself from matter, it must undergo metempsychosis, which means rebirth, again and again, in the course of which brutal, unsympathetic, aggressive natures suffer in various ways (at times very, very severely), while the good, the sympathetic, the loving are born into happy and prosperous conditions, and speedily attain the *summum bonum.* The law which determines the conditions of the future rebirth is independent altogether of anyone's interference. Not even a god can interfere with this operation which is known as that of cause and effect. Every action changes the disposition of man, and his character is modified. The will, as the repository of dispositition and character, is the force which makes the body and the bodily limbs, and is responsible for bringing into being the circumstances and conditions of the body, so that where the disposition is not amicable, peaceful, sympathetic and loving, but characterized by evil thoughts, evil-wishing, evil-action, it must suffer affliction and pain in the future and its shrieks and yells from suffering may not be soothed or relieved by gods or men.

The crux of the matter is, that according to the teaching of the true science of salvation two points are to be impressed on the minds of its followers, namely, (1) that evil doing, unsympathetic, unfriendly behaviour towards others and lust of gain or gold will lead the soul into misery and suffering and pain from which no one can take it out; and (2) that its inherent, natural divinity may be realized by cultivating the qualities of goodness, mercy and love.

If the Hindus and the Jainas are peaceful and peace-loving it is because their hearts are saturated with the belief in the inevitability of pain and suffering from bad *karma,* and in the divinity of the soul. They know that if they rob an individual or a nation of his or its possessions, and nobody is able to stop them from the seizure or enjoyment of piratical gains, in the future life they will have to pay for their act of piracy with a thousand-fold suffering, and will be shutting themselves out at the same time, from the vision and realization of the glorious divinity of the soul. Those who are saturated with similar beliefs in other nations, too, will also keep straight and promote the cause of virtue and peace. Unfortunately, the number of the true lovers of peace in the world at present is very, very small, almost negligible, as stated before.

Now, these are the two points, the divinity of the soul-nature and the inevitability of *karma,* which should be taught in the Universities before other sciences and in place of the irresponsible doctrine of the survival of the fittest, if the aim is to produce real lovers of peace. Nothing else will ever succeed. Mere pious wishes, however often repeated, will produce no effect.

But the question is, will the modern mind, the student of materialistic sciences, be impressed and willing to be taught such a doctrine? It did not impress the Orientalists. The reply is, yes; the modern mind will be impressed by it. The Orientalists did not study religious literature from anyone qualified to teach; they selected their own books, and read them in their homes, and in the light of their personal prejudices. I guarantee to satisfy any jury of reasonable, open-minded

men that the above claim is not too high, and am willing to guide anybody willing to place himself in my hands for just six weeks, to the certainty of conviction that what I have said here is true. I repeat that religion is a science, as exact as mathematics; it is the sweetener of life; it is the one thing which can establish a brotherhood of men and real lasting, unbreakable PEACE in the World. It brings contentment into the human heart, and the effect of contentment is an abandonment of mutual jealousies, rivalries and cut-throat competitions. Economic struggles, too, must necessarily cease when true Religion sheds its illuminating lustre into the hearts of men.

The fanatic's notion of his god is all topsy-turvy and has got to be corrected. It is the outcome of reading allegorical script, in the plain sense of the words. He must be made to give up the idea (*a*) that a god can be an enemy of men, even of those who hate him; (*b*) that Divinity needs human champions to fight its battles; and (*c*) that anyone—whether god or man—but the sinner himself can wipe out his evil deeds of murder and rapine and lustful robberies. But the difficulty with the fanatic is that he does not respond to appeals to reason, though he bows in submission to the precept of his scripture. He can, and must, then, be approached through the scriptural text. Happily, all scriptures contain the seed of the real doctrines of Truth, though as already hinted at, most of them are composed in the allegorical script, which says one thing and means another. But the beauty of the allegorical interpretation is that it is only necessary to explain the purport of the allegories to men to secure their assent, though this has to be done in sympathetic spirit and with scientific elucidation. It resolves all differences of thought and expression at once; and transforms them into the points of agreement, as if by magic. It is the one and the only thing that can bring harmony and concord to the hearts of men and, therefore, also in the World. But whether we are able to touch the fanatic's heart or not, one thing is certain that we can strike at the very root of fanaticism through the coming generation. In other words, if the youth of all nations are properly educated in the Science of Salvation, we shall be

able, most certainly, to wipe out the causes of religious animosities in the course of a few years, and also at the same time to uproot the doctrine that breeds the hunter's spirit. Men will then know and understand their own soul-nature, and will not be rapidly influenced by the prospect of easy loot. They will understand that it is better to give than to take, and will be ready to turn the other cheek, and to give the cloak with the coat that is asked. If I had enough money or a powerful organisation, like the World Fellowship of Faiths, at my service, I could have shown how easily these ideals could be realized, but as it is, I must be content with what little I am able to accomplish in this direction, though my heart is filled with sorrow at the distress of humanity when I see that the remedy exists but the "doctors" are ignorant of it.

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Religious Differences.

At a recent meeting of the Congress of all religions in India one of the speakers vehemently declared that his hearers were not to believe anyone who said there were differences in religion. This kind of talk has gone on for a long time and yet the differences have not vanished. The Hindus still object to the cow-sacrifice which the Muhammadans delight in practicing! The Christians still remain divided into Roman Catholics, Protestants, and the like. The Sunnis and the Shias are still shedding each others' blood though both belong to the Muhammadan sect. Even in philosophical matters the differences have not been composed. Buddhists still deny the existence of a soul.

It is obvious that such enthusiastic utterances as the one quoted here fail to make any impression on the masses. It would be more useful to reconcile these differences if such a thing be possible. I have shown how such reconciliation is easy of attainment. The employment of allegory is at the root of the trouble and all that is needed is an unravelment of the allegorical expression.

It would be more appropriate if such congresses as the one referred to above were to be presided over by competent philosophers and students of comparative religion and allegory. Men whose only qualification is rank or political influence were better left out—not only are they not qualified to enter into particulars and unravel allegorical thought but their sincerity of motive is open to question. An Indian paper actually said so on one of these occasions. Vehemence serves no purpose. The world wants reason and an explanation of involvements and intricacies.

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INTERNATIONAL RELIGIOUS FELLOWSHIP

On a Tuesday, the 10th March 1936, there was convened at the Essex Hall, Strand, London, a meeting to inaugurate a new Society under the above-mentioned style and title. The Jainas were not invited at first although one of the four convenors, Mr. H. P. Shastri, was fully aware of the Jaina Movement in England and also of my presence in London. Another of the remaining three convenors, the Revd Will Hayes, has also known me for some years and could have easily put himself in touch with the Jainas had he so wished. The Hindu gentleman probably did not like to include the Jainas in this new circle of god-intoxicated devotees, since the Jainas pay no homage to the supposed creator and ruler of the worlds. I am not surprised at this.

How I actually got an invitation to attend was through a curious coincidence. I had sent some of my books for review to one of the London journals, the editor of which, the Revd. Leslie J. Belton, happened to be one of the signatories of the notice convening the meeting. He was good enough to invite the Jainas for the occasion.

This new organisation is a movement to found a rival association to the World Fellowship of Faiths from which some of its members appear to have separated themselves, because of some real or fancied grievance concerning its working. But the methods adopted at this inaugural meeting of the new association itself were certainly not calculated to inspire one with confidence.

There was no election of the President, one man simply put himself in possession of the presidential chair and began to act as such. Then the speakers were not generally selected for their learning, but because they happened to be "Lady so and so," and the like. Religions were not represented as such.

Jainas were not invited to speak though several persons

spoke representing Christianity. A lady representing the Bahai Movement laid considerable emphasis on the laws of inheritance laid down by the founder of her faith, which allowed the teacher to inherit his deceased pupils' estate. This, she said, had never been provided for before. The good soul, however, only betrayed her complete ignorance of the laws of inheritance of the Hindus that actually laid down the rule, which she thought was such a unique feature of the Bahai laws, thousands of years before the birth of Bahaism.

The especial merit of one of the speakers was his gross ignorance of the views of other religions than his own, his utter disregard of the feelings of others and his complete indifference to the requirements of courtesy and the need for apology if that should be due from him. He was, I am sorry to say, a member of the canonical profession. The speech he delivered was the most inopportune and ill-timed for such a gathering as the inaugural meeting of an International Fellowship of Faiths. This is what he said in the course of his speech : "We are all children of the one god. Indeed you cannot be otherwise. For either you are a child of god or of the devil. There is no other alternative. If a man is not the child of god, he must be the child of the devil." At this stage he was told by the Jaina representative that five hundred million Buddhists and the Jainas did not acknowledge the being of a creator or ruler of the world. But he had not the courtesy to express his regret or to make any kind of amends for the insult he had offered to those who did not believe in his god. Strange to say, the self-styled president also did not utter a word to express his regret. If anything at all, the worthy president looked sorry for the protest. I think this was because the objector was an Indian whom the English respect, but only when it serve their own purpose to do so. It used to be different in England at one time, but since the influence of Anglo-Indians has come to predominate in political and even social matters, the drift of events is changing. There are many Anglo-Indians dominating the religious societies in this country, one of them being a man who

has given much evidence of his hostility to Jaina views on more than one occasion.

I may mention that Mr. Mehra, the Hindu solicitor in London, had also made sweeping remarks about the whole of humanity being anxious to worship the creator, but he had the good sense not to proceed to support his point by argument and he did not say anything to insult anyone. One can find some sort of excuse for Mr. Mehra on the ground of ignorance or lapse of memory; lamentable, but not in itself hurtful.

The meeting later on proceeded to form a managing committee. This was done in the most irreqular way. At first only four persons were elected and it was decided to leave the election of the other members, up to eight, to the committee itself. Then someone pointed out that a certain titled lady had offered to work on the executive committee, whereupon her name was at once included in the list. Someone raised a protest against this on the ground that it had already been determined to leave the election of the other four members to the elected four. The worthy president thereupon cut the Gordian knot by ruling that as the proposal to include the lady's name actually proceeded from one of these four her election was tantamount to an election by the executive committee itself.

After this some other names were proposed and passed, nobody protesting. The president kept on calling upon persons of his choice from time to time to speak. One of these speakers mentioned that he had been "in and out" of many such associations, including one the leaders of which used to do a great deal of travelling, in complete comfort, as ample funds were at their disposal.

At 8 p. m. Mr. Cheyne and I got up and walked away, whereupon the president was good enough to wish us good night cheerily, but the meeting too had nearly come to an end by that time, having lasted for an hour and a half.

I think this note will not be complete unless I point out how the inauguration of such a body as an International Fellowship of of Religions should be "midwifed."

First of all, the convenors should realise in their heart of hearts:—

(*a*) that they are dealing with terribly explosive forces working on the human mind in connection with religion;

(*b*) that the mere bringing together of a few of the goody-goody fame-seekers is of no practical value, as the masses of men will never be made to accept their leadership, and

(*c*) that absolute impartiality is essential in all matters concerning the treatment of different religions.

It is much better to call one's society by a less universalised and more sectarian name than to invite men of different religions to co operate with you in enforcing your secret or sub-conscious views.

As regards the procedure, I suggest that:—

(1) all principal religions, and if possible their principal branches should be invited to send their representatives to a round table conference in the first instance;

(2) the round table conference itself should determine the procedure to be followed at the public meeting;

(3) the secretary should always be different from the treasurer, and expenses must be passed by the executive committee;

(4) the executive committee should consist of the representatives of all principal religions, and of no one else, but for any special reason it may co-opt members of the principal branches of the different religions as additional members;

(5) the work of the session should be so arranged as to give the same facilities to all religions and the same hours. A full day should be set apart for each religion in each session and the speakers should be furnished by the leading body of that religion, so far as this can be arranged;

(6) the subjects of the meeting should not be trivial and petty, but such things as:

(*a*) how my religion will reconcile all interreligious conflicts.

(*b*) the nature and attributes of Divinity,

(*c*) the nature and attributes of the soul,

(*d*) the part played by allegory in the composition of religious literature.

(7) the presidents of the meeting should not be selected for their titles, but for their learning in comparative religion and for their knowledge of the views of others.

If the above rules are carefully observed, there will be hardly any likelihood of a clash within the Society. Otherwise it is worth while to drop the universality of the claim and to call one's Society a Society of God-Worshippers, and the like. I have written freely here because I do not like to see misunderstandings created by men whose good-natured efforts are being nullified by their lack of appreciation of the realities of the case.

C. R. Jain

Do Tirthamkaras partake of food ?

Some people think that Omniscient Tirthamkaras also eat food like ordinary saints. But this is not so. Omniscience is attained only when all kinds of desires and appetites are completely destroyed. Might we ask; why should an Omniscient MAN eat food? Is he disturbed by hunger, or does He eat for the fear that the body will perish through weakness, if not nourished? But hunger and fear are both wanting in the case of an Omniscient Embodied Soul; who is really the Conqueror of death itself. He is himself aiming at the complete separation between the body and the soul, that is Divine. If the body perish from hunger or from any other cause so much the better; and the sooner the better! In His case it will not be a calamity; though in all others it is. Then, does He take food with the desire to eat, or to enjoy its relish or without desire? But if with desire, that will bring in the asrava (inflow) of matter into the soul, and perpetuate its bondage. If without desire, the hand will not move to grasp the morsel, nor the tongue to swallow it down. We have taken no account in this discussion thus far of two important factors, namely, (1) of the soul-force developed by a Soul that has attained to Omniscience and Tirthamkarahood, whom even the *Devas* come down from heavens to worship and adore and to attend upon; and (2) of the natural emotional element of the mind which will not admit of a morsel being eaten, even in cases of extreme hunger, if the eye fall on an instance of affiction and suffering of a living being. Both these points are fatal to the suggestion that an Omniscient Being would eat like an ordinary mortal. As for the soul-force acquired by such a Being, it is sufficient to say that there is nothing in the world that could ever move Him from His fixed resolve, so that if He determined not to eat food, there is nothing that could induce or force Him do so. He is simply impervious to such a thing as hunger. In respect of the second point, too, it should be obvious to every thoughtful mind that an Omniscient Being could not be

expected to gulp down food when He sees, with His all-perceiving eye, the sight of excruciating pain, unbearable misery, fiendish torture, and the like which are to be seen everywhere all over the world. It is not that there are only isolated cases of anguish and affliction in the world; unfortunately, there are only too many of them. The mind refuses to believe that an omniscient Perceiver of the entire painful tragedy of life all over the worlds would find it in His heart to eat a morsel while all this suffering is taking place before His Eyes directly.

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JAINISM AND THE PHILOSOPHY OF Al Ghazzali.

Islam has produced many thinkers, but the one person who may claim to rank as the Philosopher of Islam is Al Ghazzali. In my opinion he is entitled to be classed with the world's greatest philosophers. Some have called him 'The intellect of Islam', which is fully deserved by him.

He is, certainly, the one Muhummadan philosopher who has properly studied the nature of the soul, though he does not give out all he came to know about it. His views are almost identical with those of the Jaina Siddhanta (Philosophy), if we make allowance for what he deliberately keeps back, presumably from fear of persecution and molestation from the unenlightened Muslim masses. I give here extracts from some of his writings showing this agreement, as they are likely to be of service to the student of comparative Religion.

"The soul is not divisible into parts. In relation to the body it may attain to a condition of life in the hereafter, and appear in hell or in heaven, and separated from the body, that is, in its own self, there will also be a condition of life for the soul...... And we call those delights and joys of life which are not through the body and for the body, heaven in spirit...... Many so-called wise men are ignorant of this secret, and deny it. They know only of the heaven and hell where the soul sojourns in the body ......

"Oh beloved I know, and take it for certain that the knowledge of the Self is the key to the knowledge of God, whence the statement that whoso knoweth himself, knoweth God...... Of the qualities which are present in thee, some are beastly and demoniacal and some are of angels. Concerning them, what art thou, what is thy secret essence, and what qualities are later

accretions? So long as thou wilt not know these, thou shalt not be able to seek thy good .....The body can be cut up into parts not so the soul. What is called the heart is the place of God-Realisation. . . It is difficult to understand its nature, and it is not permissible to explain it......And it is not proper to reveal the secret of the soul to him who has not disciplined himself fully in asceticism......And although the heart (mind or intelligence) is a simple thing, nevertheless all departments of knowledge may be contained in it. Indeed the whole world appears in it like a speck of dust in a desert......If a man who has obtained a way to it calls the people to hear him, and gives them instruction, he is called a prophet; but if he does not do so, he will be termed a Wali. The knowledge which ordinary humanity acquires by learning, the man who has attained to this status knows without the effort of learning....So long as the heart is not emptied of the wisdom of the world, the inner Illumination of Knowledge will not be attained....... He who has not tasted the delights of Knowledge Divine can know nothing about prophetship, except that he hears the word........Such is the case with the holy prophets........Secret matters become known to them of themselves, without their having learnt them or heard them from anyone. This is what is called Revelation. And when the Prophet said that the Holy Spirit put this or that into his mind, he meant only this........

"The soul....too....is free from those qualities which can be pictured in the mind, because quantity and enumeration are not in it, and it is not divisible.......People wonder how anything could exist without a 'why' and a 'wherefore' (cause and source) and do not try to understand that they themselves exist without a cause and without a source........

"And notwithstanding that the soul cannot be attributed to any particular part of the body, no bodily limb is unconnected with it. Indeed, all the bodily organs are filled by the soul and are under its command; and it is the king of all the limbs....... The form of holiness and purity can be known only if the qualities and the secret of soul-nature be described plainly, but it is not permissible to do so........

"Amongst the qualities of the soul-nature there is one which I have not described, because it is not permissible to speak of it and everybody cannot bear to hear it. The whole secret of Wisdom Divine and of the Final Realisation is dependent on it. Oh beloved ! thou shouldst labour to acquire it by thine own effort ; because if thou hearest it from anybody else, thou wilt not be able to bear it. Many people who heard the explanation did not believe it to be true. They were not able to bear it, and denied that it could be possible. Such being the case, how shalt thou be able to hear it ?

"If we think of human beauty and form, we shall find it a pile of filth covered over with leather (skin). If a man does not wash his body for two days such a condition will arise that he will be sick himself.......There is nothing more impure than man, as his inside is filled with filth, and he is the carrier thereof...,...

"If it is not from eternity, it (man's life) is certainly to continue to eternity, and although his body is of clay, of no value, the essence of the soul is Divine and invaluable. As for its disposition, though from before it has the qualities of brutes and beasts, and is associated with impurity, when it passes throgh the crucible of 'hardship' it is freed from the dross and becomes qualified for the companionship of the Divine Court. From the lowest to the highest, all the ups and downs are caused by it. The lowest of it is this that it should fall in to the condition of beasts and brutes and be seized by desire and anger, and the highest is this, that it attain to the position of angels and be freed from the clutches of desire and anger.........Outwardly, though men are alike, but the secret of this will be perceived when they rise up, when their exterior also will be like their interior. Those who are dominated by lust and greed, people will see them in the form of a pig, and the form of those who are swayed by anger will be like that of a wolf or a dog........

"And know it for certain that by every action that thou performest a quality (change) will be produced in the heart, and after death will be thy companion. Such qualities are called character. All the qualities of character are subject to four

rulers. If thou art subject to the pig of greed, depravity, shamelessness, covetousness, flattery, begging, rejoicing in back-biting will be produced. But if thou keepest that pig under control, contenment, modesty, temperance, thoughtfulness, holiness humility,greedlessness will appear. If thou art a slave to the dog of anger, quarrelsomeness, impurity. boastfulness, pride, superciliousness, self praise, belittling and humiliating others flow from it. If thou keepest the dog under control, patience, forbearance forgiveness, steadfastness, courage, honour, respectability, will be produced. And if thou followest the fiend whose business it is to excite the pig and the dog and to make people deceitful, then deception, defrauding, forgery, trickery dissimulation, pretending, will be produced. But if thou overpower the fiend and art not misled by him and wilt help the army of Reason, then wisdom, understanding, knowledge, excellence, nobility, greatness, will arise............ These will become the seed of goodness for thee. Those actions which produce bad qualities are called sin, while those which produce good character are termed devotion. Men's hearts are full of one or the other. The heart is like a bright mirror and bad moral qualities are smoke and darkness; when they reach the heart they darken it, so that on the judgment day it should not be able see the noble Lord. And good morals are like the rays of light which, penetrating into the heart, remove its darkness and sins..... After every evil deed, perform good action, because goodness dissolves evil.....In the beginning the heart of man is like steel, from which a mirror is made; the whole universe may be seen in it if thou keep it bright, else it becomes so rusty that it will reflect nothing.....

"And the heart is like a pond (with a choked-up spring) and the senses are the five channels through which water is pouring into it. If thou desirest that the spring from under the bed of the pond should give pure water ....remove the mud ... close the channels themselves and dig out the hidden fount to get pure water from it. So long as the pond is full of water from the outside, it will not be possible to get the water of the spring from within.

In the same way, so long as the heart is not purified from the knowledge of the associations of the world that knowledge which arises from inside will not come forth. . . . .

"The joy of God-realisation which is related to the heart becomes twofold by dying because the heart will not die and will become more illumined. . . . Devotion in peace is possible only when man breaks his connection with desires and this happens only when he gives up sinning : thus refraining from sinning is the cause of peace of mind . . . . To be devoted to anything else than God is the cause of death for man . . . .

"The serpents who torment the souls of the infidels exist in their souls, not outside where anybody could see them. In reality they were inside already before his death although he was ignorant of their presence . . . . .These monsters are constituted by his evil qualities; and the number of their heads is the number of sub-divisions of the evil traits of his character. The love of the world is the seed of the serpent. Had these serpents been from outside it would have been better for the tormented ; for he could then sometimes hope to escape from them, but since they are his own evil attributes, how can he have any peace ? . . .

From virtue and vice, from all actions whether good or evil, an effect, either good or bad, is produced on the soul. From good deeds pleasure results to it and from bad ones dirt and filth enter into it . . . When a man commits a bad deed that same moment his soul is affected by it. This is what is called punishment. Suppose a man commits theft ; simultaneously with the commission of the act of theft, an evil effect is produced in the soul. Now, he may or may not be arrested and punished, but his heart has become stained with sin and the stain cannot be washed away in any way . . . . . .

"Knowledge, it is obvious, accompanies man; conduct does not accompany him, but its effect does so. There are two kinds of its effect : (1) the purity of the lustre of the heart and its excellence which results from repentance from sin and (2) the love of Divine Meditation and Contemplation which are obtained rom Devotion.

" The faithful engages himself in meditation and abstinence, but the faithless in greed and covetousness. The faithful fears no one except God; the faithless all except God. The faithful does not expect favours from anyone except God; the faithless from everyone except God. The faithful sacrifices riches on Religion; the faithless Religion on riches. The faithful prays and weeps, but the faithless sins and laughs. The faithful loves privacy and seclusion, but the faithless likes crowds and the company of men.

"First of all, a man should give away his possessions, retaining as much as is necessary for himself . . . . . . The heart of him who fasts becomes keen and his understanding increases. . . .

"Whatever is unclean is forbidden. . . . . The carpet used by other men is not fit for the pious to pray upon. I do not know why people eat food indiscriminately from any household. Why do they not observe carefulness in regard to it ? In the matter of food carefulness is of the utmost importance. . . . . .

"The secret of purification is this, that thou shouldst regard the washing of the clothes and of the body as the washing of the cover, and . . . . the cleansing of the heart, by the giving up of bad actions, as the soul of that external purification. And this is how the purification of the interior is to be brought about: be sorry for the sins committed and resolve firmly not to sin any more . . . . Repentance renders sins of no effect and wipes them out.

"If desire be strong, the remedy is to take a purgative so as to purge out the evil from the heart; and this is the recipe thereof: whatsoever is engrossing thy attention, give it up. The thought of it will not leave thee unless thou give it up . . . . . . The smell of the mouth of him who is observing a fast is more agreeable to God than the fragrance of musk . . . . . . The sleep of him who fasts is like worship; his breathing is like the telling of beads; his prayer is near acceptance . . . . Lusts are soldiers in the army of the Devil and fasting routs his army, because the essence of fasting is the giving up of lusts. Fasting is the gateway to Devotion. The fast of excellent saints is the most meritorious. This is how

it is to be observed: keep the heart pure from thoughts of all kinds except of God; resign thyself completely to God and abstain, both internally and externally, from all else but God. When man thinks of anything but God and of ungodly things the fast is broken.

"One hour's meditation is equal to a year's devotion ..... Meditation produces three things: (1) Divine Wisdom, (2) the Ecstasy of Self-realisation and (3) Proper Conduct. One should always think of God. Do you want your own good? The frequency of meditation is the key. Meditate much, not little; often, not now and then ....

"Do not eat with avidity; from thy righteous earnings eat according to thy needs ...... Offer thanks if the food has proceeded from a righteous source, but weep and grieve if it be from a doubtful one ...... Do not put too great a load on an animal, do not stand on its back; ...... do not hit it on the mouth with a stick. ......

"Do not seek large profits .... Whosoever becomes forgetful of the business of Religion by the business of the world is unfortunate ...... Those wise men are great enemies of God who go to Princes, and those are the best of Princes who go to the wise. ......, Keep away from the court of kings; whatsoever thou obtainest from their world, thou shalt lose more than that from thy Faith. The nearer a wise man approaches a king the further he moves away from God."

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The Age of the Arhan Niti.

In the introduction to my "Jaina Law" I stated with reference to the work named in the heading of this article that it did not appear to be an old one. But I did not refer to any authority for my view and advanced no reason in support of it then. Why I refrained from adducing proof in support of my statement was because I did not like to enter into a historical discussion of the ages of the books which are the available sources of the Jaina Law, and because the question was not an important one, in any view of it, for my purpose. In recent years, however, the authorship of the Arhan Niti was assumed (though not determined) to be in the famous Swetambara saint, Hem Chandracharya, who flourished about 600 years ago. This assumption was made in the case of Bobbaladi Gentappa versus Bobbaladi Eramma and others (I. L. R. Madras series, Vol. 50 p. 229)

There is in my possession a letter dated August 5th 1925 written by the late Swetambara leader, Mr. Puran Chand Nahar, advocate and research scholar, and addressed to me in answer to one of my own on the subject of the Jaina Law; and this letter leaves no doubt that the Great Hemchandracharya did not write the book in question. I am reproducing all the important portions of the letter here, for the benefit of scholars interested in the subject. :-

"48 Indian Mirror Street
Calcutta. 5th August 1925

"Dear Sir

"Your esteemed letter of 30/7/25 reached me duly......The enclosed copy of the letter I addressed to Mr. C. S. Mallinath of Madras will enlighten you on the subject of the work 'Arhan Niti.' You might be aware that I visited almost all the important cities both of Rajputana Gujrat and Western India, containing Jaina Bhandars and have seen many catalogues, lists and notices of manuscripts of Bhandars both published and unpublished. Un-

fortunately I failed to find mention of a single manuscript of the work in any of them. This is very significant. Almost all the works of the great scholar Acharya Hemchandra. . . . are seen either in complete or incomplete form in the various Jaina collections and Bhandars throughout the country but there is no existence of the work "Arhanniti," or "Brihat Arhanniti" an earlier work mentioned and quoted in the former. Certainly there would not have been so much difficulty if there were some later interpolations only, in the work. . . . . Gradually as I became interested in the work I came to know that it was a spurious work of the 19th century. Further enquiry confirmed the fact that the work was composed by the late Mandalacharya of Benares whose disciple Nemichandra Suri, the present Acharya, is now at the Madras side with his disciple Yati Hirachandraji. Both Nemichandra Suri and Hirachandraji spent some months in Calcutta year before last, and I had several occasions to meet them and then talk about the work, and they confessed to me that the so called work "Arhan Niti" was a creation of their late learned preceptor Balchandra Suri of Benares.

"I hope these lines will satisfy you, and as I am already long, I do not like to take much of your valuable time.

I remain
Yours Sincerely,
Sd. Puran Chand Nahar."

Here is the copy of the enclosed copy of the letter to Mr. C. S. Mallinath of Madras, referred to in the above letter of Mr. Nahar.

"Dear Mallinathji,

"With reference to Arhanniti which I undertook to edit for you I have to say that the text and translation is ready with me in typed form, as you saw, and it only remains for me to add a few notes. But after all my labour in searching for the manuscript of the work, and in critically examining the text I am sorry to say, I have arrived at the painful truth that it is not the work of Hemchandracharyaji to whose authorship it has been spuriously

attributed, but of a person of much lesser parts, who lived within the last century. This being the case I do not think it wise and scholarly on my part to let the work be published and given a status of legal authority. To no one else than myself is this conclusion more disappointing and painful, since I have wasted much labour on it, but it cannot be helped.

"As for filling the gap in your plan of publication, I shall be glad to edit some other important work in the near future.

Yours Sincerely,
Sd. Puran Chand Nahar."

In view of these letters and the facts mentioned therein, there can be no doubt that Hem Chandracharya was not the author of the work in question. Mr. Nahar's letters are conclusive on the subject. But I referred to it in my Jaina Law because by examining its contents I came to the conclusion that their author had merely produced a compilation, and that it really represented the ancient Law, and not something quite novel or new which might have been composed by him himself. If the author had plainly stated this fact nobody could have found fault with him. Why he attributed its authorship to Hemchandracharya is not known to me, but I think this is not the only instance of its kind. It sometimes serves the purpose of avoiding publicity if an author is anxious to avoid it. It may also be deemed to invest the work with greater authority if its authorship is attributed to a famous writer. I could not leave it out of the "Jaina Law" also on the ground that it is the only work on the Law of the Swetambara community known to me.

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The Composition of the New Testament.

It has now been proved from historical data that Christianity is much older than the time of its supposed founder, Jesus Christ. Mr. L. Gordon Rylands has collected historical evidence bearing on this point in his two books, entitled "THE EVOLUTION OF CHRISTIANITY' and "DID JESUS EVER LIVE?". It is now known that there was a sect of Nasareans who rejected the Jewish Law, and there was a sect of Mandeans who believed in a Redeemer, the son of God, born of a Virgin and named Christ, and at times also the Word. There were other sects which also maintained similar views. All these were pre-Christian sects.

When writing "Jainism, Christiainty and Science" I suggested that the Christian Doctrine was brought into Palestine about 500 B. C. At the time I based it on one philosophical ground which related to the biblical prophecy concerning the coming of the son of man in such texts as (Matt. XVI. 26) "There be some standing here which shall not taste of death till they see the son of man coming in his kingdom." Now it is obvious that if this prophecy related to the return of Jesus to this world from heaven, it did not come true. But I have shown in my "KEY OF KNOWLEDGE" that the significance of this and other similar texts is not prophetic. They only mean the obtainment of Nirvana by the individual soul, so that the coming of the son of man into his kingdom only meant the obtainment of the kingship of his soul's kingdom by the individual.

This interpretation suggests in itself that these texts must have been propounded at a time when Nirvana could still be attained by humanity, that is, about 460 B. C., for the preaching of religion is that Nirvana ceased to be attainable from this world about that time. Of course, it is possible for us to say that the statement was carelessly made and, therefore it does not fix the date of the birth of Christianity,

but I rejected this hypothesis because it appeared to me that the rest of the doctrine was so remarkably accurate that my rejection of this passage could only place me in a ludicrous position. The argument is not conclusive, of course, but it is exceedingly strong from the philosophical stand-point.

Another argument has suggested itself to me since then, which, in my opinion, clinches the matter. I have shown (see my "RISHABHA DEVA THE FOUNDER OF JAINISM," "THE VISION OF ST. JOHN," "THE MYSTERY OF REVELATION" and "JAINISM CHRISTIANITY AND SCIENCE") that the 24 Elders of the Book of Revelation in the New Testament are really only the Tirthamkaras of Jainism, and I regard it as impossible for a community of men residing at a distance of thousands of miles from India, where these Tirthamkaras flourished, to accept them on mere hearsay. Some people must, therefore, have visited India and seen with their own eyes the glory of the last Omniscient God, Mahavira.

Mahavira was the last Tirthamkara who entered Nirvana about 526 B. C. The people of Palestine who saw Him would not find it hard to accept the previous 23 Tirthamkaras. If this argument is accepted, it would follow that the birth of Christianity really took place during the time of Mahavira Himself—a conclusion which is amply borne out by the researches of Mr. Rylands referred to above.

When the Palestinians returned to their own country they found tremendous opposition from the masses to their doctrine, so that they were forced to keep their mouths shut for fear of death, and had to resort to the allegorical method to preach it in secret. The doctrine was, therefore, allegorised, and probably a mystery drama was also composed, representing the various aspects of the teaching of truth.

The books of the new Testament seem to have been written with the definite object of expounding the mysteries of the allegory. Probably, originally there was only one book which might possibly be the one which the scholars have named 'Q'. When

the number of followers increased the four Gospels were composed, which deliberately contradict one another, to nullify the historical reading. Still later were composed the Pauline Epistles to throw light on the hidden secrets of the faith (see my "Vision of St. John"). The 'Acts of the Apostles' owes its existence to the need of investing the author of the Pauline Epistles with unimpeachable authority.

The remaining Epistles serve the purpose of strengthening the views expressed in the Pauline documents. And "Revelation" finally aimed at the summing up of the main features of the teaching in allegorical form, in a nutshell, so that there should remain no manner of doubt about its significancy and purpose and authority.

It would thus appear that the books of the new Testament are connected with one another according to a plan, and were not composed at random by independent writers.

After the Epistles and Revelation come the Ante-Nicene Fathers, who tried to carry the torch of enlightenment still further. They follow the Pauline style generally, except that they give fuller explanations of the diverse doctrinal points whenever they can, though still taking the greatest care to conceal their real views from the vulgar profane. For this reason, none but the initiated can discover their true purport in their writings. I have no doubt that a proper study of these pious and enlightened Fathers' works will one day convince the World of the Christian doctrine being identically the same as the Jaina Teaching.

It may be mentioned that some hyper-critical sectarians have now begun to accuse these Fathers of unorthodoxy, to avoid the above conclusion. They maintain that these venerable authors were orthodox when they wrote in agreement with what the Church thinks is Christianity, and unorthodox when they wrote otherwise. This is sheer prejudice, which has blinded their vision. They forget that the Church itself had no independent existence in the time of the Fathers, and that they are, in reality and truth, its real founders. But let us look into the point a little more closely.

To anyone who has read the writings of these ancient Church Fathers it will be apparent that they are all the time trying to establish the esoteric view and discarding the exoteric outer garb of the teaching. They thus had no respect for the 'Church' view of things but were altogether devoted to their doctrine. Now, how is this possible for honest sincere men who had accepted Christianity by choice? They must be deemed to have accepted the inner view of the new creed, and its outer garb only because it served to save and protect them from persecution at the hands of the mobs, who were bitterly opposed, like the churchmen of to-day, to the true teaching.

The next question is where did they acquire the secret teaching if not from the propagators of Christianity itself? If they knew it already and believed in it they would not have accepted Christianity, because their preference is for their doctrine. In order to adopt Christianity they must have found it overpoweringly attractive. Their preference for the hidden meaning of Christianity amply shows that the thing that attracted them to it was not the outer husk but the kernal within. It may also be stated that in its complete form the scientific doctrine of salvation, as was known to the Fathers, was unknown at that time outside India, unless it be taken to be the hidden core of the Christian teaching.

It follows from this that the Fathers could have learnt it only from the propagators of Christianity itself. It is further obvious that the term 'father' could never have been applied to muddle-headed men who preached a mixture of orthodoxy and 'paganism,' and much less to those who only preached the latter in disguise all the time.

It is, therefore, clear that those who heard these fathers and read their writings and who regarded them as church fathers knew that they were not muddle-headed pagans, but men who really understood the truth of Christianity and who found themselves forced to conceal and disguise their thought, like the authors of the Gospels and the Epistles.

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JESUS— HISTORY OR ALLEGORY?

The Christ idea is really very old—much older than the supposed time of the birth of Christianity, a little over 1,900 years ago. Those who have studied the myths and legends of different countries know that there have been many christs in different religions. Mr. J. M. Robertson's "Pagan Christs" is a very interesting book on the subject. Mr. L. Gordon Rylands also deals with it in his book "Did Jesus Ever Live?"

None of these Christs was an historical being but every one of them was a personification of the Divine Ideal of the soul. Krishna, the Hindu Christ, was indeed, semi-historical. That is to say, in his case it is an historical allegory that we have to deal with, which, however, does not mean that everything said about his life in the Hindu Scriptures is historical. Very far from it. For if the case rested entirely on the Hindu Books, it would not be possible to say which part of his life was historical and which not, the reason being that it is not possible to separate the element of history from the jumble and medley of myth and legend with which the figure of Krishna is surrounded in the Hindu Books. But we know, from the Jaina Scriptures which are non allegorical, the general outline of the life of a really Great Man, who was known as Krishna, and whose life has furnished the basis and foundation for the Hindu allegorists to work upon.

It may be stated here that the excellence of the allegorist's art consists in his ability to deceive the reader, so that the nearer his mental productions approach history, the more excellent and praiseworthy is his work. For this reason, in the absence of external evidence the task of separating the element of history from that of myth, even in the case of historical allegory, becomes superhuman, and no reliance can be placed on the results that may be obtained, even after enormous labour has been bestowed upon the subject.

In the case of Jesus, obviously, we are not dealing with history, or even with an historical allegory. No part of his life

can be seized upon and held up as historical. There is no independent evidence worthy of credence to show that a man answering the description of the Gospel Jesus ever lived; and the Gospels themselves make it clear to any unprejudiced reader that they are not setting up and not intending to set up, an historical figure. This is patent to any casual reader, but the judgment becomes warped when sentiment sways the thinking faculty. Theologians of the Christian Church themselves have been forced, by a critical study of the subject to reject almost every vestige of historicity from the personality of the Gospel Jesus.

Dean Inge is reported to have recently declared that it was not possible to construct a consistent biography of Jesus; but most of the Christian Theologians are still embracing the Jesus Idea as historical, and are reluctant to part with the cherished image, though they profess to strip the figure of Jesus of all incredible and historically objectionable features !

Let us see what is left in the life of the Gospel Jesus when the Virgin Birth, the miracles, the transfiguration, the crucifixion, and the ascension are separated from it. The picture of Jesus historically conceived by some of the critics is that of a simple, unlettered rustic who was aiming at bringing about a kind of social revolution amongst the Jews. Some imagine that he was endowed with sweet speech, which, however, is a questionable conclusion; for we find him constantly using offensive language to the Jews, *e.g.*, "O ye generation of vipers." The cursing of trees, cities and towns also does not support that view. But even if he possessed sweet speech, his life (as that of an idyllic simpleton) would still be inadequate to furnish the elements that constitute the founder of a religion. Religion has nothing to do, in reality, with social revolution though it may revolutionise social ideas. It is concerned primarily with the welfare of the Soul.

In two of my recent books on the subject, "Christianity From The Hindu Eye" and the "Vision of St. John" I have shown how precisely and carefully the nature of the Soul was made the one theme of the teaching of Christianity. The man who taught all this grand science and scientific religion could not by any possibility have been

a rustic simpleton, as Jesus has been found to be. He must then have been the author of the original work from which the Gospels were prepared later. But even if we assume that he was Jesus himself the difficulty is not got over. For the question now arises as to how he acquired that great wisdom of his. Now there are only two alternatives in this case; either he discovered his Doctrine by inner illumination (Omniscience), or he learnt it from another. Let us see if any of these alternatives can be worked out in the case of Jesus.

But the Gospels do not even remotely suggest that a man had attained to Omniscience by *his own merit and worth* and thus become qualified to teach the truth as an omniscient teacher. Hence the second is the only other alternative which can hold good, provided the other indications in the Gospels are helpful in building up a concrete personality of the teacher.

Now, there could have been no reason for not disclosing the historical facts and bearings of a teacher who had learnt his Doctrine from another. No one could have resented a simple statement like the one that a particular man went and learnt his wisdom from somebody else. The natural parentage, the place, the date and the year of birth, and the educational qualifications, all would naturally be mentioned. So would also be mentioned the family relations and the occupation of the teacher, if he had one, and other personal details about his life. And most important of all the attainments of the Teacher at the source will most certainly be described with lucidity and precision. But none of these things are to be found in the Gospels. We should also expect to be told something of the previous lives of a man who attained to GREATNESS and DIVINITY. But we are disappointed even in regard to this in the case of Jesus. The Bible mentions none of these things, but begins at a place, Nazareth, which in all probability, had no existence. Then come the stories about Herod slaughtering other children for fear of the Christ, the flight of his parents, the miracles, the scourging of the money-changers, the crucifixion, the resurrection, the opening-out of the graves, the descent of the angels, and, in the end, the

ascension—not one of which will ever be accepted as true by a historian. It is clear that the narrators were not describing the life story of a figure in history, but were dealing with matters outside the region of history altogether.

Biased Churchmen lay stress upon the human touch and the human element here and there in the biblical narratives to show that the central figure in the Gospels must have been a real, living being. But these are very unreliable, and are few and far between. If Jesus was an historical figure why not tell us who his father was ? Why talk of the Virgin Birth ? Why call him the Son of David, when he was born without a human father? Why say he was of Nazareth when there was no Nazareth at the time in existence in the land ? Why, also, talk of crucifixion, resurrection and ascension with reference to him ? And why not leave the angels out of the story altogether ? It is not even possible to regard Jesus as a *Yogi*. The life of a *Yogi* consists in renunciation, fasting and penance, not in turning water into wine for the use of merry-makers at a feast; nor in filling nets of fishermen with fish; nor in cursing trees, cities, towns and generations of men; nor in getting his feet annointed with costly unguents and oils; nor in making triumphal entries into cities; nor in scourging money changers; nor in going about as a healer. A *Yogi* makes no kind of display or public demonstration. He is abstemious, and does not eat meat or drink wine, in which the Gospel Jesus openly indulged. A *Yogi*, again, will not feed anyone on flesh or fish on any account, especially such a *Yogi* as says: "I want mercy and not sacrifice." It is obvious, therefore, that the Gospels are not giving us even the picture of a *Yogi* engaged in the redemption of his soul.

Let us now see whether Jesus could have been a God. As to this, the character of the Gospel Jesus violates the attributes of Divinity in every way. At the very start we have the Virgin Birth, but why should a God take the trouble of being born ? Was he feeling bored or uneasy in any way, so as to enter into conception, and undergo the experience of being born ? Why the flight into Egypt ? Why could not the God defend himself

and his parents against the machinations of Herod? The Gospels tell us that Jesus hid himself, and walked no more openly in Jewry after the incident when certain Jews picked up stones to cast at him. If that be so, what became of the infinite power of the Godhead? With reference also to the performance of miracles, when in Galilee Jesus *could* perform none, and marvelled at the disbelief of men. How is this for the omnipotence of a God? After resurrection, consequent on the alleged crucifixion, the most obvious thing to do would be to appear before the public openly, and to say to them: "See me, handle me, touch me; I am alive, I am a God. You could not kill me then, and you cannot kill me now. Try again my friends!" But we have, at the most, only a hide and seek game, which, according to one of the Gospels, even some of the chosen apostles declined to believe. The truth is that the notion that Jesus was a God fails as completely as the notion that he was a man. We are actually given an allegory, the allegory of the Divine Ideal. that is to lead the soul to the Perfection and Divinity of Godhood, as described in the books named above. This becomes very clear from the text which reads: "All who ever came before me were robbers and thieves." For this is true only on the hypothesis that Jesus is an allegory, and absolutely false in any other view. The significance of the text is that all ideals other than that of Perfection and Divinity are only robbers and thieves. In other words, they all rob the soul of its chance of entering into Life Eternal, and that the Jesus Ideal of Divine Perfection is the only one that can lead it to Life abundant and joyful.

Let us now also look into the cash value of the two views of the case. Historically, the Gospel Jesus can serve only one of two purposes: you can idolise him if he is a God; you can follow in his footsteps if he is a man, to attain to the heights to which he attained himself. But the idea of idolising a God is absurd in the extreme. What does a God want to be idolised for? Is he not full and perfect in himself? Is he unhappy or agitated or disturbed by a desire to be worshipped by men? Has he, then, a relation or son of his who is distressed, because

not acknowledged by men as a co-God ? Or is he fond of showing how infinitely powerful he is ? The truth is that real Gods have no desires or unfulfilled ambitions left in them, and they do not want the homage of men in any sense. The moderns have no notion of what a God could or should be; they associate Godhood with power, and the exercise of power. But though possessed of infinite power, Divinity is characterised by complete desirelessness and dispassion, so that it never uses it (its power) on any occasion to help or obstruct any one, or to interfere with the course of Nature and the progress of the World. Divinity is further endowed with Omniscience and Bliss; and being devoid of desire, Gods have no likes and dislikes. They are above flattery and praise ; they are never ruffled or angered, nor appeased and propitiated with prayer, psalm or secrifice. The Bible itself makes Jesus say, again and again, that he was not to be worshipped— "Why call ye me Lord, Lord, and do not the things that I ask you to do ?" And prayer is out of the question, because you cannot move a God in any way. Strictly speaking, Christians do not even pray to Jesus in most of their prayers, but to a God, whom they hope to move "through Jesus Christ, our Lord."

The truth is that the Bible is actually opposed to prayer. Jesus never taught any prayer to his followers until they asked him: "Lord, teach us to pray." Isn't this the clearest indication that prayer is no part of the real Christian Doctrine ? And then what he taught them was not prayer, but a kind of mental resolve to assist in the coming of the Kingdom of Heaven from within and to keep away from temptation. (See "The Key of Knowledge and the "Confluence of Opposites"). In any case, the prayer for bread is not open to him who possesses enough bread for the day. To ask for bread when you have enough bread in the larder is to mock and insult the intelligence of your God. The truth is that the authors of the Gospels did not like to say openly in so many words that prayer was a worthless thing, but cunningly contrived the question to attain the same end in this indirect

manner. The fear of persecution would not admit of open speech in this regard.

Not only this, but if we look into the biblical teaching in respect of the subjects concerning which men generally pray, we shall find it inconsistent with the idea of prayer. In a detailed way, with respect to the "daily bread" the teaching is:

"Woe unto you who are full, for ye shall hunger."

"Blessed are ye who hunger now, for ye shall be filled."

As for clothing, the Bible will take away everything except perhaps a single garment from the pious devotee and refer him at once to the lilies of the field, who spin not nor weave! "Take no thought for the morrow" is the keynote of the biblical exhortation to its followers.

Then as regards marriage and domestic life, we are told: "Blessed are the eunuchs who have made themselves so for the Kingdom of Heaven." We also know that the 'son of man hath no place where to lay his head', though foxes have holes and the birds build nests.

What about long life and health, then? Here is the answer 'He who shall save his life shall lose it. If a man hate not his own life, he is not worthy!' And, surely, wealth is never a fit subject for prayer for the man who is advised to "go and sell off all he possesses and give it away in charity," to follow the ideal. We cannot even ask for the destruction of our enemies, for the Bible will make us turn the other cheek if smitten on one, and give away an extra garment when only one is claimed, justly or unjustly, at law.

Finally, with reference to the welfare of relatives and friends, we are told that he who "hates not his father and mother etc., etc., is not worthy". This is fully exemplified in the case of the disciple who wanted leave to bury his father. His case is very interesting from more points of view than one. He had his dead father lying at home, and he sought for leave to bury the corpse, but the request was not granted. Those who have found the element of human touch in certain incidents in the life

of Jesus should pause here to see what kind of a "touch" is evident in this incident. Whether we regard Jesus as a man or as a god, the refusal to grant permission to bury the corpse of the dead father is simply heartless and cruel. But if we look upon him as the personification of the Ideal of Divine Perfection then we can easily understand his insisting upon his follower breaking away *completely* from the world, to follow him whole-heartedly. Surely, a man can't go on burying corpses all his life ; a time must come when he shall look upon all earthly relations and concerns as entanglements, and shall learn to *hate* them as such.

It is thus obvious that the cash value of the figure of Jesus as a god is *nil*. On the contrary, it gives rise to idolatries and superstitions of all kinds in the hearts of men, and deprives them of the opportunity which the possession of the intellectual faculty urnishes to attain to the perfection of his soul. For he who seeks help from an outside source necessarily shuts himself out of the Kingdom of God within ! Doesn't the Bible itself say: "Gteater is he that is in you, than he that is in the world." (I John iv-4) ? This should snffice really to cure any one of the fond clinging to an external saviour ; but prejudice is not easily shaken off. The Bible also warns us against 'historical' Christs when it says : "And he said Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ ;......go ye not therefore after them" (Luke xxi-8). This will also apply to himself ; for he will be confronted by his own words, and it will be no easy matter for ordinary humanity to distinguish between a false claimant and the true Christ.

The cash value of the idea that Jesus was a man, is also no higher. The Bible does not tell us *what he did* to attain to his greatness ; in fact, we do not even know what that greatness consisted in, in clear terms. His biographers have not found anything beyond rustic simplicity and idyllic suavity and charm in him, which are, however, quite inadequate to satisfy the religious aspirations of the soul, or to set it free from the bondage of sin

and the flesh. Assuming that he was really great in some way, we cannot expect to wrench a slice of his greatness from him, as men. It is not possible to follow him on the path ; for he leaves no footsteps behind, by walking along which one might reach the heights attained by him. In fact, he appears never to have *walked* at all himself. His life, thus, is not a model on which one may shape one's own. And, surely, one would not care to copy him when he uses abusive language and utters curses against various persons and things. The miracles, too, are out of the reach of the ordinary humanity, so that no imitating of the master is possible in that regard. One may not even hope that a Herod to-day will celebrate one's advent into the World by slaughtering little ones, or that a Devil will be pleased to pick one up and show one all the empires of the World from the top of the Himalayas, or that a Pilate will consent to one's being hanged on the cross ! Thus, there is nothing that can be done by the would-be disciple of the master. The incidents and acts in the life of Jesus are quite in-human and impracticable, if one may so put the result of the investigation on the point.

Mr. Rylands has admirably shown in his book, already referred to, that, from a purely historical point of view, the claim to the historicaity of the Gospel Jesus remains unsubstantiated and insupportable altogether. As said before, those who still adhere to the historicity of Jesus are the pious theologians who feel that a sort of gap will be left in their hearts if Jesus was to be declared unhistorical, inasmuch as their whole theology, including the elaborate ritual and the various forms of daily prayer, will be smashed up in the absence of the familiar invocation : "through Jesus, Christ our Lord." But if these men will only realise the grandeur of the Doctrine, the Divinity of the Soul Nature, and the glory to which man can attain, through the Ideal of Perfection and Godhood, they will have their minds filled with the true Light, and there will then be no wrench or gap left anywhere. As a matter of fact, a historical Jesus can only mislead the soul, through superstition and idolatry, whereas an allegorical Christ will show it the Path to the Greatness and Perfection of a GOD !

It is important to note that the historicity of Jesus was openly denied by the Jews as early as the second century. They accused Christians openly of setting up a figure of imagination : "Ye follow an empty rumour and make a Christ for yourselves." Origen quotes Celsus thus: "You feed us with fables and cannot give them a shade of plausibility." "(The Evolution of Christianity" by L. G. Rylands). Mr. Rylands' concluding observations in this connection are full of import. He says : "Christians, naturally, would not take any care to preseive polemical writings directed against themselves ; on the contrary, they destroyed them whenever they could. It is, therefore, only to be expected that very little of that character would survive upto the present time. Nevertheless, we have sufficient evidence to prove that amongst the Jewish Rabbis of the second century there existed no record or tradition of the Gospel Jesus, and that his existence was, in fact, denied by Jews and others, not to mention the Docetists, who denied his existence as a man of flesh and blood—in other words, as an historical personage."

In conclusion, it is the author of the allegory, and not the central figure in it, who is historical. He was undoubtedly a very wise and learned man, but unfortunately he has not deemed it fit to reveal himself to his readers. ("The Key of Knowledge"). He it was who had learnt the Divine Wisdom from the Jainas who were known as Gymnosophists to early Christians (including some of the writers of the Ante Nicence Christian Library) and the Greeks (see "Jainism Christianity and Science" and the Encyclopædia Britannica.)

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THE ORIGIN OF THE SWETAMBARA SECT.

The question—Who are the first, the Digambaras or the Swetambaras ?—it seems, is still agitating the Swetambara mind, though all the historical indications are against their priority. In recent times certain books have also been published, which only give expression to the Swetambara view and completely ignore the Digambara Records. One of these is the "Historical Jainism," composed by Prof. Bool Chand, M. A. of the Hindu College, Delhi, who is a Swetambara himself.

Unfortunately, he does not critically examine the records and assumes certain matters, stated in the Swetambara books, to be facts. It would be unjust to accuse him of bias, but it is evident that he has not brought his critical faculty to bear on the problem.

The most important question is, when did the main schism in the Jaina Community occur ? Both the parties—the Swetambaras and the Digambaras—are agreed that it became marked about 75 A. D., but the Swetambaras try to show that there was an earlier schism in the time of Mahavira Himself when his son-in law, Jamali, led a separatist movement against Him. The Digambaras deny that Mahavira was ever married or had a daughter and a son-in-law. Historically there is no proof outside the Swetambara books of the existence of any sect or sub-sect that might have been founded by Jamali. What happened to it, where did it spread, what were its teachings, in what respects did it differ from the teachings of Mahavira, and when did it begin to decline and perish ? are points on which no light is thrown whatsoever. The Digambara books, the Hindu books and the Buddhist books do not lend the least support to the supposed existence of a daughter of Mahavira, or of her husband. What happened to Jamali's own descendants ? What were their names ? Where and when did they reign, if they were Kings ? For how many generations did the line continue ? These are some of the ques-

tions which arise from the historical point of view. From the Jaina point of view, a schism like the one alleged is simply inconceivable; for Mahavira was omniscient, attended by *Devas* from the Heavens. Who was Jamali against such an omniscient Teacher, and who would care to follow him against Mahavira? Was Jamali himself omniscient? If so, the teaching of two omniscient Teachers would not clash, and would not be different. If he was not omniscient, he was inferior to Mahavira and could not possibly, during Mahavira's lifetime, get a hearing from anybody among the Jainas. In the time of Buddha, in the time of Muhammad, in the time of the founder of any other Religion, no schisms arose or could have arisen. Who could originate a schism against the founder of a Faith, unless he claimed to be a founder himself? But this would not be a schism, but the founding of another faith, so that a schism is not conceivable during the life of a Founder, although one may occur immediately after him.

Now let us look at the problem from another point of view. Of the two versions of Mahavira's life—the Swetambara and the Digambara—it is obvious that only one can be true: either Mahavira married, or he did not marry. If Mahavira married, why should the Digambaras deny it? There is absolutely no reason for such a denial. The Digambaras acknowledge that nineteen out of the twenty-four Tirthamkaras married and had children. If Mahavira also married it would make no difference. There is thus no reason whatsoever for the Digambaras to deny a simple incident like this. But there may be a reason for the Swetambaras making the assertion; the desire to ante-date their own origin. As a matter of fact their own books contain clear refutation of the statement that Mahavira had married. In the Samavayanga Sutra (Hyderabad edition) it is definitely stated that nineteen *Tirthamkaras* lived as householders, that is, all the twenty-four excepting Shri Mahavira, Parashva, Nemi, Mallinath and Baspujya.

Further, according to the Swetambaras, the followers of the twenty-third Tirthamkara believed that Salvation could be obtained without complete disrobing; and Mahavira was born in the Swetambara Faith. Why, then, should Mahavira disrobe Himself

completely and unnecessarily, and why should he preach the doctrine of nudity for Salvation ? The testimony of the non-Jaina (Hindu and Buddhist) books does not mention the existence of the Swetambaras at all at the time, only the Digambaras are mentioned by them.

From the Jaina point of view, again, the twenty-third and the twenty-fourth Tirthamkaras, being both omniscient, could not have taught any differently.

The fact is that the positing of robed Jaina Saints in the time of the twenty-third Tirthamkara lands us into inextricable difficulties and contradictions. According to the Digambaras the schism actually had its inception in the fourth century B. C., and became clearly marked about the end of the first century A. D.

Let us now consider the Swetambara explanation of the origin of the Digambara Sect, which is as follows: a Jaina Monk (a Swetambara, on the supposition that the Digambara Sect had not arisen at that time) was given a costly blanket by a great king or some other important personage, and became very fond and proud of it. His Preceptor, noticing his fondness for the blanket, ordered him to part with it, but he refused to do so, and in an angry mood, ran away leaving it behind. He founded the Digambara sect. The account is, however, incredible because, firstly, no Jaina householder would ever think of giving a costly blanket to a saint, the gift being against the rules of saintly conduct. It is well known how keenly the Jaina laity watch the behaviour of their Saints, to make them observe all the rules governing saintly life and how bitterly hostile they can be in case of laxity. It is, therefore, not very likely that a Jaina householder will himself give a costly blanket to a Saint, who is not allowed costly things. Secondly, even assuming that the Saint ran away naked leaving his blanket how could he hope to find a following for the nudist doctrine among people who were not accustomed to unrobed Saints, but to robed ones ? Surely they must have regarded him as a shameless renegade, and would not have allowed him to enter the privacy of their female apartments, to appear nude before their sisters, daughters, mothers and wives. It is very un-

likely that the practice of nudity among Saints could be introduced in this way into a society accustomed to entertain robed ones. What is wanted is some very powerful influence, like the presence of a Tirthamkara, to overcome the sense of shame, lewdness and humiliation caused by the sight of naked males. Lastly, if the Digambaras were brought into being by Mahavira Himself, they would not need to be called into existence again at this time. The story thus fails to satisfy the mind or to settle the problem.

Both the Sects agree that there was a severe famine in the time of Chandra Gupta Maurya, who was Emperor of India in the fourth century B. C. At the time a party of Jaina Saints left for the South and went to Madras and Mysore to escape from the privations and sufferings of the famine. But some declined to go and prepared to bear the hardships. The Digambaras say that the Swetambaras arose at that time as the putting on of robes helped them to obtain their sustenance more easily.

Now let us study the intrinsic evidence furnished by certain facts. The first of these is that the Religion which was founded in the South by the Saints who went there at the time of the famine was the Digambara Religion and not the Swetambara. If the Swetambara Sect alone was in existence at the time of the southward migration, how is it that they taught the Digambara Doctrine in the South? If both existed, then are we to imagine that the Swetambaras all remained behind and that the Digambaras alone went South? This is not very likely. Thus this circumstance, too, points only to the existence of one sect at that time, namely the Digambaras.

Certain striking differences between the teachings of the two Sects have also an important bearing upon the question under consideration. Three of these points may be mentioned here :

(1) that women can obtain Salvation from the female body;
(2) that a Shudra is not debarred from Salvation;
(3) that Mahavira ate pigeon's flesh once when suffering from dysentery.

The Digambaras deny them all; the Swetambaras uphold them. Now the question is which party is speaking the truth here and reproducing the teaching of Mahavira? I cannot find any reason for the Digambaras' refusing to acknowledge that a woman and a Shudra are entitled to Salvation if an omniscient Teacher really taught so. They gain nothing by doing so. The most that can be said is that they have forgotten the teaching, but it is not a very convincing argument. On the other hand, there may be a reason for the Swetambaras' innovation. We find that the Hindus also deny Salvation both to the female and the Shudra, though they, at least a good many of them, do not object to eating animal flesh. Now these are just the points which would be helpful in widening the circle of the families whence food could be obtained. If the Jainas and the Hindus denied salvation to women and certain Saints said to the ladies: we promise you salvation; we can show you the way to nirvana; they were likely to be favourably received which would mean better prospects of a meal. The same considerations apply to the case of the Shudra. For if he is assured that he can obtain salvation he would certainly like to follow the teacher who promises it to him, rather than those who would debar him from it. These doctrines would naturally cause many a Hindu household to be thrown open to their preachers.

Probably all this thinking was not done at the start. As the Digambaras say, it was an unfortunate accident which at first led to the adoption of the white robe. One of the Saints was waylaid and pounced upon, in some deserted place, by a crowd of hungry beggars who ripped open his stomach to get at the undigested meal. A sensation was caused in the community. The laity then requested the Saints to put on a single robe, so that nobody could see whether they had been partaking of food or not. This was done.

The Saints at first probably only carried a piece of cloth with them and remained quite naked when going out for food. This was necessary for their identification as Jaina Saints; for otherwise no Jaina would accost them or extend an invitation to a meal to them, the Saints being forbidden to accost laymen them-

selves or otherwise to beg for food. The cloth would be worn after the meal, when leaving the layman's house. This view is amply borne out by two stone statues, dating from the first century A. D., that have been dug out from a mound at Muttra (see Vincent Smith's Jaina Stupas And Other Antiquities.) These statues represent, in each case, a naked Jaina Saint going for his food and carrying a piece ofcloth thrown over his left forearm. Probably a Saint so equipped was called Ardha-phalak (half-draped).

Other points would occur, naturally, in course of time as opportunities presented themselves for the expansion of the circle of entertainers. The pigeon's flesh story would be invented as a justification, after a Saint had strayed, accidentally and without knowing, into a Hindu household, where, after eating, he discovered that meat was also cooked in the kitchen. He could thus excuse himself by citing Mahavira's own precedent.

The likelihood of the Omniscient Mahavira being compelled to attend to His physical ailments and of committing an act of *himsa* to allay His suffering, is simply inconceivable to the Jaina mind. Its very idea is altogether repugnant to the spirit of Jainism. In modern times some of the Swetambaras themselves have begun to explain the pigeon's flesh as *meaning a kind of vegetable product. I myself* was at one time inclined to look upon it as a sort of symbolism; but when I enquired further into the Jaina Literature I was compelled to read it in the literal sense, as the Jaina Books are non-allegorical. I should be happy to encourage the modern Swetambara interpretation of the term (pigeon's flesh), if it did not offend against the lexicographer's authority and sense.

It appears from all this that the attempt to show that the Swetambaras were the first in the field is foredoomed to failure. As a matter of fact, the Swetambaras themselves admit that the first Tirthamkara was a Digambara; but confining our survey to modern historical times, it is obvious that they arose during the time of the great famine, and composed books into which they introduced their new practices. They give themselves away when they say that although Mahavira disrobed Himself completely the King of Devas (celestials) nevertheless threw over his shoulders a

kind of celestial (and probably invisible) mantle, which went trailing behind the Divine Saint for several months. This, I imagine, is intended not to show that Mahavira did not appear nude to the beholder, but as a recognition of the Swetambara doctrine by the king of Devas. In reality, it only betrays undue anxiety to prove their case, so that it will be true to say of them that they seek to prove too much.

The above conclusions are in full agreement with the view of impartial authorities, including the Encyclopaedia Britannica. But I shall only quote here a single quotation from the Imperial Gazetteer of India (Vol. I page 414) in support of it:—

"The most important event in the history of the order is the schism which led to the separation, maintained to this day, of the Swetambara or 'White-clothed' faction ....from Digambara, or those 'clothed with the sky'—in other words, the naked ascetics...... . who are probably the older."

To come to Gautam and Kesi's meeting and their talk upon which the Swetambaras have laid all the stress they can. No doubt, a person ignorant of the Jaina religious doctrine and of the attainments of men at the time of the Tirthamkaras, may say whatever he likes, for he knows nothing about clairvoyance and the fourth kind of knowledge termed manahprayaya jnana, or the fact that humanity can attain to omniscience; but these are settled facts in Jainism, and they are also supported by outside evidence. That being so, no historical speculations of men ignorant of the Jaina religion and of the attainments of men on the Path can be worth anything.

Now, Kesi was clairvoyant and Gautam endowed with manahprayaya jnana and clairvoyance both. The first question Kesi put to Gautam was why did Mahavira insist upon the observance of five vows when Parashvanath did not mention five but only four, excluding celibacy? But the question would have had a point if it could be shown that salvation could be obtained without the observance of celibacy. So far as I understand Swe-

tambara books themselves insist upon an observance of this vow, and it is not possible that two omniscient teachers, i. e., Parashvanath and Mahavira could teach different things.

The second question is about the discarding of clothes which has already been discussed herein at sufficient length. But Gautam's reply is striking. He is merely made to say that big men like Parashvanath and Mahavira knew these things best. He does not attempt to defend his Master's practice, which is strange, to say the least of it.

The third and subsequent questions are as follows:—

(3) Being surrounded by enemies, how did you overcome them ?

(4) All people are bound in these bonds: how did you manage to break them ?

(5) How did you uproot the poisonous creeper in the heart ?

(6) How did you extinguish the flames of fire (passion) burning in the heart ?

(7) How did you control the vicious thoughts ?

(8) How did you avoid wrong paths ?

(9) What is the refuge of the souls that are being swept along in the stream ?

(10) This body moves hither and thither: how, then, will you cross the sea ?

(11) All souls are groping in the dark, who is going to remove this darkness ?

(12) Which is the place that is free from pain ?

Now, all these questions are simply silly when we consider the intellectual and spiritual attainments of the two men. Kesi is described as a philosopher, and Gautam was the head apostle of Mahavira and had no equal in respect of debating skill, metaphysics, logic and other forms of dialectics. I have already said that they were both clairvoyant, and Gautam was endowed with another kind of Jnana (knowledge) in addition. Clairvoyance in

Jainism includes the knowledge of some of the past lives of one's self as well as of others, and manahprayaya jnana, of the thoughts also of the living and the dead within certain limits.

Now, I should have expected if these questions were put by Kesi with a view to testing Gautam's attainments that he would have asked him about his own previous lives so that he could check Gautam's answer with the revelations of his own clairvoyance in that regard. Kesi must have known and heard of Mahavira and he must have also known about Gautam if from no other source than from his own clairvoyance, so that the knowledge about Gautam would fill him with veneration and respect for him rather than allow him to test his skill.

Besides all these questions, beginning with the 3rd, involve no more than simple metaphors which ordinary schoolboys are expected to understand and to answer. Not one of them had the capacity to determine the measure and the profundity of Gautam's knowledge. Furthermore, no such questions are allowed by the rules of saintly decorum. If the questioner is inferior in rank, he will simply venerate the superior one and ask for instruction. If they happen to be of equal attainments, then they will put their doubts before each other and try to solve them: but if he is superior, then he will simply wait till he is asked for enlightenment and then answer the questions that are put to him.

Thus far I have not referred to Gautam's answers; they all go to make things still more ridiculous.

In answer to the 3rd question, it is easy to understand that Karmas are the enemies of the soul; in answer to the fourth, the bonds referred to are the bonds of Karma ; the poisonous creeper in the heart of the 5th is greed which can be destroyed by the renunciation of "desire;" the flames of heat (passion) in the sixth question can be easily extinguished with renunciation; the vicious thoughts in the 7th are the desires. In answer to the 8th, by following the true path one avoids the wrong ones: the place of refuge in the 9th question is religion : and the body is the boat which reaches the heaven if there is no influx of Karmas into it. That Mahavira was

to destroy the darkness referred to in the 11th question does not involve much intelligent determination, and Nirvana has always been, in the opinion of Aryan philosophers, the one place where there is no pain.

It would seem from the above that the Swetambaras' consciousness of their origin worried them again and again, so that various attempts were made by them to show that they were prior in the field. The Gautam-Kesi discourse is one of such attempts, which we have examined, and found to be valueless. It will be noticed that the Digambaras have never shown any such consciousness. The subject did not occur to them till in answer to the Swetambaras' claim to priority of origin they found themselves forced to defend their position.

I have based the above conclusion on the logic of facts alone which is held to be irrefutable, but if anyone is interested in the philosophical side of the various points involved, he will do well to read my "Jaina Psychology," "What is Jainism" and "Jainism and World Problems." These will convince him as to why Salvation is not possible for the wearer of robes, why Tirthamkaras do not partake of food, why nirvana is not attainable from the female body, and the like.

PSYCHIC HEDONISM OR MOTIVATION

Some people deride the notion that pleasure and pain constitute the mainspring of motivation; but it would seem that their opinion is not well-founded. I cannot imagine a man ever acting except with a view to obtain pleasure or to avoid pain. Even when he works for the pleasure of another, to bring joy to some one else's heart, he does so simply because the causing of pleasure to another person has become a source of pleasure to himself. The philanthropist likes to make others happy because he enjoys the smile of satisfaction and joy on the faces of those he helps. And when a person has embarked on an enterprise for doing good to another and the relief he intends to afford has not accrued to the object of his beneficence he is satisfied. This is because he has done his share of the work. A surgeon who has operated unsuccessfully on a patient may not have occasion to beam with joy, yet he is pleased with his own work, knowing that he has done his best. If it were otherwise, that is to say if the performing of the operation was a source of pain to the surgeon, he could not be expected to do it and would not do it, except under compulsion, which is no test of the motivation of individual work.

The doing of good itself is not mere altruistic work. The doer does it for his own pleasure or from some higher motive as, for instance, the benefit of society or mankind in general. But his own good is inextricably bound up with the social and human good. Society offers him and his wife and family protection and social amenities of different kinds, so that in the good of society lies his own good and the good of all others near and dear to him. The whole theory of ethics is grounded upon the good of the greatest numbers of men which to be sure include the doer of every good deed. It is not possible to talk of doing good in the abstract, for every good act is a concrete instance of work and is affected and controlled by its own circumstances and environment. He who would talk of abstract good would have first of all to separate himself,

his relations, friends and dependants and all other interests from his action; but this is not possible to do.

Perhaps the ascetic's endurance of hardship constitutes an exception to the rule. He does seem to suffer all sorts of pain in the course of his asceticism. But is it a real exception ? No; because he is working to come into the greatest kind of happiness—the incomparable joy of salvation. If a man does good in obedience to the dictates of a system of religion or theology he would be acting on the belief that his action would take him to heaven or *nirvana* or would be pleasing to his god who would reward him suitably for it, that is to say, in a way that would result in increased pleasure for him.

The same is the case with homage to man-made laws. One likes to obey them because they tend to secure the stability and well-being of society, and because their disregard is a punishable offence in many instances, and is sure to rebound on one's own head in one form or another.

It is true that the ideals of life change with time and circumstances. The child loves toys; the school-boy has his books. When he grows up he wants money and seeks a job to earn it. Then he wants to get himself married, and becomes the head of a family. Luxury, honour, fame now engage his thoughts one after another. When he grows old he wants to make himself secure with regard to the hereafter, so as to avoid unhappy conditions and to secure happiness there.

This brings us to the consideration of confession. Why does the murderer confess his deed ? He knows that he will be convicted for certain if he confesses, whereas he might have a chance otherwise. Yes, but he also knows that he might be improving his chances by a confession. Every judge sympathises with a contrite offender. As a barrister I often advised my clients to confess, because that was the only way to save their necks. They invariably benefited by the advice. Some criminals confess from remorse, that is to say from a desire to improve their chances in the life to come. Some say they are doing so from fear

of their god, which is the same thing. In other cases criminals are overwhelmed with the nature of the evidence brought against them, and confess because their minds are unable to think of anything else. A confession obtained under such circumstances can hardly be said to be of much value for our purposes. It is made when the mind is not working with its natural vigour.

There remains the case of the soldier who goes out to sacrifice his life for his country. But can we be sure that his motive is a purely altruistic one? Why does he not join the enemy forces? Why only fight for his own country and people? Is not his 'all' bound up with his own country and threatened by the enemy? He lays down his life because that 'all' of his is to be saved thereby, which is a matter of satisfaction to contemplate. If he returns alive he too will live to enjoy the benefits of the conquest. There is no question of right and wrong for the individual soldier. He fights because he cannot act otherwise. In that way alone is there a prospect of happiness for himself, however feeble. The man who undergoes a serious operation also risks his life because unless he does so death is certain and sure. The small chance of regaining health is not an altogether negligible factor in the problem. We will not talk of the suicide, because he is clearly driven to his deed by his inability to think of a way to overcome his difficulties aud dangers. In other words, he has convinced himself that his condition is so hopelessly distressing that there is no other way out. He takes his life to escape from pain. There is no prospect of happiness for him.

Thus every human act proceeds from and is motivated by the urge for pleasure, the avoidance of pain being just one phase of it. We might call this seek-pleasure-avoid-pain attitude of the human mind by any name, as for instance, Psychic Hedonism, but it is a fact and will ever remain so. There is no such thing as an absolutely disinterested action in the range of human activity.

Some people object to this explanation of human motivation. Objection was also raised against it far back in the past by

certain Greek thinkers but as the Encyclopaedia Britannica points out they misunderstood the whole thing. The so-called Hedonism is in no case an encouragement of sensuality. It, in reality, was intended to act as a check on sensual life. It shows that the highest form of happiness attainable by man is the bliss which perfect souls enjoy and that can only be attained by a renunciation of all grosser, sensual, forms of happiness.

* * * *

THE FESTIVAL OF DEATH.

Death is a horrid theme. No one is happy at the thought of it, even thoughtless, irresponsible youth, who lightly talks of it. According to Rousseau, the man who professes not to fear death is a liar! This is true in all cases except those of saints imbued with Right Faith, that is who hold scientifically correct convictions about life. For while the possibility of dying is far from the horizon one may talk as light-heartedly about it as one likes; but once the mind is convinced of the nearness of the end or is even suspicious of it, all flippancy and light-heartedness depart at once from the heart, and a serious and deep-seated anxiety comes to take their place, which is, plainly enough, clear evidence of the emotion of fear. And the fear is natural surely. For a man can face almost any situation if he has life left to face it with; but when life itself is gone everything is ended. He has to part from all his friends and relations, and from things that he loved in life; and the parting is a great wrench. Hearth and home, wife, children, wealth and the collections of rare and precious curios so assiduously gathered together throughout life, and name, fame and all else that used to fill his heart with pride, have to be given up, never to be had again. Nothing will be left, not even life which is slipping from the grasp.

But the case with the saintly man whose heart is fortified with Right Faith is very different. He is ever ready for death and, consequently, has no fear of it.

There are in all seven kinds of fear, as follows:—

1. that of this world, *i. e.*, of the society of men;
2. that of the next world, the hereafter;
3. that of loss of the protector or patron;
4. that of loss of money;
5. that of accidents;
6. that of disease; and
7. that of death.

The Jaina conquers them all at various stages of his progress on the path. A layman can have no fear of "this World", which he conquers with ahimsa, unfailing goodness and actual love. He loves his neighbour as himself, and is naturally respected and loved by him in return. The fear of the next world is eradicated with Right Faith, which secures freedom from all undesirable conditions in rebirth in the future, and generally takes the soul to heaven. The faithful cannot go to hells or to the animal Kingdom, or be reborn with a disfigured or distorted body. The fear of the wrath of mythological gods and goddesses is also ended on the acquistion of Right Faith. The third kind of fear is also not possible for him whose faith teaches self-reliance. He is no longer afraid of the loss or frowns of human or divine patrons. But the fear of loss of money is likely to agitate the householder's heart till he rises to the ninth Pratima (step) on his path. He conquers it actually at the moment when he parts with his possessions. The fear of accidents is generally very feeble in ordinary circumstances; but it changes into one of the other varieties of the emotion when actual. So far as the fear of death is concerned, it is overcome the moment one seriously begins to look upon his body as his sole enemy, which the Jaina saint is expected to do. But it is the fear of disease which may disturb even saintly equanimity. It is, however, conquered the moment the saint starts making his preparations to qualify himself in the training for *samadhi-marana.* This is a kind of invitation to death itself, though not in the nature of suicide. *Samadhi-marana* is to be distinguished from suicide in respect of several particulars, *e. g.*, mental clarity, peace and tranquillity, the absence of wish to end life on the instant, that is to say the determination to continue to face one's troubles as long as there is a chance of life left, and the like, which characterise the former but are wanting in the latter. The man who dies a suicide is a coward; he who resorts to *samadhi marana* is a hero!

The Jaina layman, too, has nothing to fear from death; he

rather looks upon it as his best friend who will take away what is ugly and unsightly and diseased, and provide a fresh and new body in its place. The only loss in death for a man of right convictions is that of environment; but he is most likely to be drawn into better and pleasanter conditions. In any case, it is the Law, and a thousand times better than being reborn in undesirable conditions and circumstances where those who have not acquired right notions about themselves will go. But he must take ample and good 'provisions' with him to serve him in the hereafter. These consist in the ethical merit with which to open an account in the next life.

Jainism enables ethical merit to be acquired easily; for otherwise in this age virtue is difficult to cultivate, and vice easily accumulated. The child is by nature selfish and brutally savage. When he comes under the influence of society some kind of discipline is forced upon him; but it mostly fails to touch his heart. He now indulges his cravings in secret. Education only makes him a greater hypocrite, though outwardly he wears a lot of tailor-made dignity on his person. Religion, too, might make him a fanatic and thus add to his load of evil, unless its doctrines are scientifically conceived and explained, as in Jainism. It is a piece of the greatest good luck to be endowed with faith in the Jinas' teaching, i.e., Jainism. Real ethical merit is acquired easily that way; evil is eradicated and good sto' in its place.

Jainism changes one's disposition, replacing vice with virtue, and cruelty with mercy. It always works on the disposition, and makes it noble and good. The Jaina knows the real value of this change, as he knows that the forces residing in his disposition are the organisers and regulators of his future destiny.

What a wonderful change is implied in the knowledge of the soul's immortality alone! Formerly there was nothing that one could cling to; now one clings with exhilarating assurance to one's self. There is no need to run after imaginary gods for long life; immortality one dares not, cannot, ask from them! It is beyond their power. One now enjoys peace of mind, instead of worry and anxiety; one's heart is filled with

light instead of the darkness of blankness and despair, and he enjoys the assurance of life instead of begging for trumpery boons from imaginary supernal powers! At this stage, one says about oneself: my kit is differently packed now. Never mind if its contents are not all of the very best. I must not mope, perpetually, over my evil deeds of the past. That never serves any purpose. The worst unredeemed villain need only turn to the self to break though the bonds of evil forged by his *karmas*. I am the maker as well as the breaker of *karmas*. I am the resurrection and the life, indeed! At this supreme moment when I am celebrating the festival of death, I must be cheerful in self-knowledge, and tranquil in self-contemplation. The time is glorious, the moment highly auspicious, only let me be firm and steadfast in my purpose and gather together as much more of spiritual excellence as I can before parting from my enemy, the body of flesh.

Such is the trend of a pious Jaina's last-minute aspirations and thoughts. But he must surround himself with the friends of the soul only, and say good-bye to those of the body. The self very properly says: If any one come after me and hate not his father, mother, brothers, sisters, wife and children, and also his own life, that person is not worthy of me (that is to say, of Immortal Life). The body is the enemy of the soul, and its friends can also only be obstacles in the path of the soul. One should say adieu to them at once, and proceed to treat the body as an enemy, that is, to deny it comfort and luxury, and to curb down its desiring nature. Any little discipline that one is able to exert in the closing moments of life is of great help. For one thing, it helps to fix the mind on the Soul's Divinity which is the source of all Greatness and Good. The friends of the body will recommend animal foods and essences to impart strength to the body to make it live longer in the world, but the man of piety will not touch them. His argument is thus given by a knowing one in immortal verse which translated into English reads:

"If I had hesitated to give my life for thy love,
Then after living for a few days more on Earth I should have

had to die one day !

But where is the comparison between them ?

One is dying for Love, the other is being seized by death.

Dying for Love, I am now a Divinity Supreme,

The other way, I should still be rotting in the grave!"

Let those who study bodily comforts, therefore, go away as far as possible. The dying man needs only those who will help him in disciplinary self-denial at the last moment. There have been many great saints who have displayed remarkable courage and steadiness in the face of the gravest trouble. Saint Sukoshal was attacked by a lioness, but he remained undisturbed mentally and attained salvation. Saint Sukumal was likewise attacked by a she-jackal and two of her young ones, but he remained firm in his meditations. Many other Saints have had such experiences; but they all remained immersed in Self-Contemplation. Even advanced householders have displayed remarkable firmness in the observance of the *sallekhana* vow (samadhi' marana). The trouble is but for a while; the gain is immense and glorious, being nothing less than life eternal, divine !

We thus only want to be surrounded by the friends and well-wishers of the soul in the closing moments of life, to be able to accumulate as much as possible of firm faith, self-knowledge, renunciation, forgiveness, humility, straightforwardness, contentment and the other praiseworthy saintly qualities. The friends of the body will only study its comforts and needs, and paralyse the real man within.

When the Pilgrim starts on his journey onee more, leaving the body of clay to be disposed of by its friends, his Passport will be examined at the very first outpost of the hereafter, so to speak. Now if it is found not to bear the seal of Right Faith, he will not be allowed by the forces of ignorance to approach the paths of Salvation and Heaven, and only in very exceptional cases of big mundane morality will he be able to go through the Portal of Humanity. But the case will be very different if the Passport has been *visa-ed* by the Jina

Vani (the Word of the Tirthamkara) and bears the proper seal. Such a Passport entitles the soul to Moksha (Nirvana) or Heaven, and, in very exceptional cases of lack of discipline, to a human re-incarnation.

And when the Pilgrim's kit is opened if it contain only Selfish brutal thoughts its possessor will be sent to the animal kingdom, and in the worst cases, to Hell. But if it be full of illuminated ideas and saintly excellencies, Nirvana or Heaven will be the only place suitable for its owner's future sojourn. A human reincarnation is for the best in the faith-less type, as well as for the worst in the faith-full class.

Herein is evident the full value of right faith and purifying discipline, so that if the closing moments of life on Earth are to be properly utilised they must be spent in acquiring and strengthening the merit of both. When an individual thus engages himself in the increase of Merit, death ceases to be a lamentable calamity, and is welcomed as a friend. Dying itself then becomes a festival! The friends of the soul are expected to help and strengthen it in every possible way. They must never allow it to forget that it is an immortal being in its own right, and the source of infinite Knowledge and Perception and also of inexhaustible Energy and Joy, in a word, a God!

To conclude, death is a horrid theme for all those involved in the darkness of ignorance; but for those who have entered into the domain of life and who understand their spirit nature and the laws appertaining to that nature, it is a joy, a celebration, a great festival, which comes only once in a life-time—the Festival of Death!

FOUR AND TWENTY ELDERS

The Jaina tradition takes us back to a time when the earth was a glowing mass, and before rains had begun to descend and waters to gather into rivers and lakes and rivulets on its surface. There was no vegetation on its face then; and the sun and the moon and the stars were still invisible owing to the dazzle of its own glare. Yet life existed on it, and lived and flourished on a kind of spontaneous product of clayish nature, that was eatable and dainty, and available in great variety and abundance both.

The men who lived so far back would naturally be different in bodily composition from us; and it is inculcated in the tradition concerning them that they attained to incredible heights and longevity. Gradually rain-clouds began to form themselves in the atmosphere, and rains, too, began to descend on the earth. It was in the time of the twelfth *Manu* that this happened for the first time. Rishabha Deva, the Founder of Jainism, came a little later. From that time the element of heat came to be gradually replaced with that of water in the bodies of living beings. It is a pity that the description is so meagre and gives us no insight into the nature of their glands, especially the pituitary body, on which depends the stature and growth of individuals. But it is obvious that if those men differed from us in important particulars they must have had bodies very differently composed from ours. It is a curious circumstance that the size of the living beings which people the suns, according to Jainism, is also very great; but the residents of heavens are not so tall. This shows that in the Jaina view of things life can still exist on different planets though there may be no water on them, and that the element of heat has a great deal to do with the size of the humanity which may be peopling the different earths and planets and suns. On our own planet the race of giants seems to have disappeared thousands of years ago, though some of the later comers also grew to be taller than their contemporaries.

The ELDERS were all men who appeared at very great intervals from one another, excepting the last two, who were separated from each other by 250 years. They were the True Teachers of Religion, which is the SCIENCE OF SALVATION. They had practically realised it themselves, and attained to omniscience. They are called Tirthamkaras as well as ELDERS in Jainism.

It is a habit with the Jainas that they do not interest themselves in the doings and sayings of men who are not perfect, not even of the Tirthamkaras prior to the attainment of Omniscience by them. For this reason the biographies of these Great Ones are only taken up from the time when they part from their imperfection, except when an incident is connected with the life too intimately to be ignored.

Some of the Tirthamkaras, including the first two are found mentioned by name in the Hindu scriptures. The recent reading of the seals and inscriptions found at Mohenjo-Daro has revealed the worship of the first and the ninth Tirthamkaras at that distant date (over five thousand years ago) in Sindh. Presumably the twenty-four Ahuras of the Parsis are the four and twenty Tirthamkaras; but unfortunately the destruction of the Parsi Books does not admit of a satisfactory solution of the point.

But these Great LEADERS are also mentioned in the Jewish Esotericism, and are clearly the four and twenty ELDERS of the book of Revelation in the New Testament (see my "Jainism Christianity And Science", "Rishabha Deva the Founder Of Jainism "and "The Mystery of Revelation".)

The ELDERS were all wonderful Men. They rose to the status of PERFECTION and DIVINITY by their own efforts, and taught the Path of Salvation to all men. The number of the Saved Ones is countless and infinite, but of the Elders only twenty-four in a cycle of time comprising billions and trillions of years. The former, too, are mentioned both in Judaism and Christianity (see the books referred to above).

The glory of a Tirthamkara is indescribable in words. There are many wonders of a chemical nature in their bodies. Their

blood is white for one thing, which is probably due to the difference in the rhythm of vibrations in their souls from ours, inasmuch as blood is only manufactured in the interior of the growing embryo by its own soul's rhythmic vibrations and it must become changed in quality with the rhythmic changes in the will. The Tirthamkaras bring such powerfully exalted wills with them that their bodies are marked by many wonderful signs and changes, which do not affect them adversely, being a normal state in their case and congenial to their nature internally and not an abnormality.

The greatest splendour and pomp are brought to them by the residents of heavens, who flock to hear their discourse. A heavenly pavilion is erected by them for the LORD'S preaching. The Tirthamkara delivers his divine discourse in this pavilion to all who are desirous of finding and attaining to PEACE. The speech of the LORD is like a shower of ambrosia, soothing, cooling and energising! It is 'unlettered', and heard and understood by every one in his own tongue.

It bursts from Him spontaneously, almost involuntarily, at the sight of the misery and suffering of embodied life, which it is directed to remove and ameliorate. The Great Ones have no desires left in their hearts and, naturally, will not speak from a motive or purpose of their own. But when they see the suffering and misery dominating life in all embodied forms, and the assembled *devas* (celestials) and men beg them for a discourse on the science of Salvation, they proceed to enlighten and instruct them on the subject.

When the last *Tirthamkara*, Mahavira, attained to the supreme status of *Tirathamkarahood*, the *devas* erected the wonderful Assembly Hall (described fully in my "Rishabha Deva, The Founder Of Jainism"); but He did not speak (*bani khiri nahin*), because there was no one present there at the time who could be expected to arrange and remember the whole discourse. At last a very learned Brahmana, Gautam by name, was brought to the Assembly Hall when the discourse Divine immediately burst forth, from

the LORD'S lips. At the sa n: tam had the scales removed from his eyes at the sight of the Divine Grace, and there and then acquired the gift of clairvoyance and of the supernal knowledge that enables one to read even the thoughts of the living and the dead. His doubts vanished all at once, and he became a Jaina on the spot, and immediately rose to Apostleship.

It would thus seem that the Tirthamkara's Discourse is not vered unless there be present men who can understand, remember and repeat all that is said at the time !

The LORD'S Assembly Hall is a big place and may be filled by tens of thousands of men, in addition to the devas from heavens and others. To-day we should have to place loud-speakers in different places in such a Hall; but in the Tirthamkara's Assembly devas perform the function of loud-speakers. They also translate the LORD'S Discourse in different tongues there and then, i. e. at the same time, so that everyone can understand what is said in his own language.

It may be stated that the mere sight of a Tirthamkara, seated, or standing, in the air without a support, in that marvellous deva-built Pavilion, the Assembly Hall, is in itself an answer to most of the questions that can arise in a devotee's mind. He is a deified Soul Himself—a living divinity attended upon by *devas* from heavens. To see Him is to see God ! What questions can thereafter arise in the heart of an ordinary enquirer after the truth ? His GREATNESS is manifested to the eye, not dependent on assertions and the credit that may be attached to them by the hearer.

The language of the Discourse Divine has been described as *an-akshari* (lit., without letters). What this precisely means is difficult to understand, as its description in the scripture is extremely meagre. But it may well be that the LORD does not employ words to express Himself but some kind of mental 'images' or thought-forms, which are 'hummed' out in the shape of waves of vibratory sounds, which the *devas* and the *apostles* can understand and translate for the benefit of others. In a

mixed assemblage of men and women from different countries and provinces it is not possible, of course, to use any one particular language, though the Omniscient Tirthamkara naturally knows each and every tongue.

In the accompanying chart of the lives of the twenty-four ELDERS I have contented myself with the barest names and dates, so to speak, omitting all other details. The five important events in the life of a Tirthamkara are termed *kalyanakas* (celebrations). These are conception, birth, world flight, attainment of Omniscience and *nirvana*. The *devas* from heavens join men in celebrating them and their dates are remembered.

More than two preceding lives of some of the Tirthamkaras are mentioned in the scriptures; but it is not considered necessary to mention them all in a small article like this. I have given ten preceding lives of the first Tirthamkara in my "Rishabha Deva the Founder of Jainism."

Many of the Tirthamkaras were of golden colour; some were like the moon; one was of the colour of the lotus flower; one red; one black; one bluish; and two (the sixth and the twenty-third), were of a greenish hue. There is no significancy of the bodily colour in Jainism; but it may be an interesting point for the ethnologist to work on.

Number	Name	Status	Dates: Conception	Dates: Birth	Dates: Renunciation	Dates: Omniscience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks.
1	Rishabha Deva	King and founder of the Aryan civilisation and religion.	2nd of the dark half of Ashadh (June.)	Chaitra (March), dark, 9th.	Chaitra (March), dark, 9th.	Falgun (February), dark, 11th.	14th of the dark half of Magh (January) from Mt. Kailash.	King Nabhi Raja and Queen Maru Devi.	(1) Emperor Bajranabhi. (2) Ahamindra in the super-heaven called *Sarvartha Siddhi.*	Rishabha Deva was the founder of the Aryan civilisation and Religion (Jainism) in this cycle of time. His son, Bharata, was the first of the twelve great Emperors of the world after whom India came to be known as Bharat Varsha. Rishabha Deva was also the head and founder of the Kshatriya clan known as theIkshvaku The colour of his body was golden. His grandson, Marichi, started a wrong faith, and after undergoing countless rebirths became the last Tirthamkara Mahavira.

Number	Name	Status	Dates: Conception	Dates: Birth	Dates: Renunciation	Dates: Omniscience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks
2	Ajitnath	King of Ajudhiya	15th of Jeshtha (may) dark part.	10th Magh (February-March) bright part	9th of the bright half of Magh	11th of Paush (January) the bright half	5th of the bright half of Chaitra (March)	King Jita Shatru and Queen Vijaya Sena of the Ikshvaku Clan.	(1) Vimal Vahana King of Susima. (2) A celestial in the Vijaya heaven.	The colour of Ajit Nath's body was golden. He was separted by a very great interval of time from the fist Tirthamkara.
3	Svayambhu Nath	King of Sravasti	Bright 8th of Falgun (February)	Bright 15th of Kartik (November)	Bright 15th of Kartik (November)	Dark 4th of Aghan (December)	Bright 6th of Chaitra (March)	King Drird Rath and Queen Susena of the Ikshvaku race.	(1) King Vimala Vahan of Kshempur. (2) A celesial in the Super heaven Sudarshan.	The colour of the body of the 3rd Tirthamkara was golden. He attained *nirvana* from Mt. Sammed Sikher.

The colour of the body of the 4th Tirthamkara was fair like the moon. He, too, obtained Nirvana from Moun Sammed Sikher.	The colour of the body of this Tirthamkara was like that of a heated golden bar.
(1) King Mahabali of Ratana Sancheypur. (2) A celestial in the Vijaya heaven,	(1) King Rati Sen of Pundarikini. (2) A celestial in the Vijayant heaven,
King Svayambara and Queen Siddhartha of the Ikshvaku race.	King Meghrath and Queen Maha Devi
B. 6th of Baishakh (April)	Bright 11th Chaitra from Mt. Sammed Sikher.
Bright 14th of Paush (January)	Bright 11th of Chaitra
Bright 12th of Magh	Bright 9th of Baisaklj (May)
Bright 12th of Magh (January-February)	Bright 13th of Chaitra (March-April)
Bright 6th of Baisakh (April-May)	Bght 2nd of Asadhri (Ju ie)
King of Ajudhiya	King of Ajudhiya
Abhinandan Nath	Sumati Nath
4	5

Number	Name	Status	Dates: Conception	Dates: Birth	Dates: Renunciation	Dates: Omniscience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks
6	Padma-Prabhu	King of Kaushambi	Dark 6th of Magh (December-January)	Dark 13th of Kartik (November)	Dark 13th of Kartik	Bright 15th of Chaitra	Dark 15th of Falgun (February)	King Dharana and Queen Susima.	(1) King Aparajit of Susima: (2) A celestial in one of the superheavens.	His colour was like that of a lotus flower. Nirvava was attained from Sammed Sikher.
7	Suparshva Nath	King of Benares	Bright 6th of Bhadon (September)	Bright 12th of Jeshtha (May-June)	Bright 12th of Jeshtha	Dark 6th of Falgun (February)	Bright 7th of Falgun (from Sammed Sikher)	King Supratishtha and Queen Prithvi Sena.	(1) King Nandisen of Kshempur. (2) A celestial in one of the superheavens.	His colour was greenish and He belonged to the Ikshvaku race.

He was a great lover of music. His bodily colour was fair like the moon's. He went to nirvana from Mt. Sammed Sikher.	The colour of his body was white.
(1) King Padma Nabha of Ratna Sanchaypur. (2) A high celestial in the Jayant heaven.	(1) King Mahapadma of Pundarikini (2) The Indra (Lord) of the 14th heaven.
King Mahasen and Queen Lakshmana	King Sugriva and Queen Jairama.
B. 7th of Falgun	B. 8th of Bhadon (September) (from Mt. Sammed Sikher)
D. 9th of Falgun	B. 2nd of Kartik (November)
D. 11th of Paush	B. 1st of Margshirsh
D. 11th of Paush (December)	B. 1st of Margshirsh (December)
D. 5th of Chaitra (March)	D. 9th of Falgun (February)
King of Chandrapuri	King of Kakandi
Chandra Prabhu	Pushp-Danta
8	9

Number	Name	Status	Dates: Conception	Dates: Birth	Dates: Renunciation	Dates: Omniscience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks
10	Sital Nath	King of Bhadrapur	D. 8th of Chaitra (March)	D. 12th Magh	D. 12th of Magh	D. 14th of Paush (December)	B. 8th of Ashvin (October)	King Drirdhrath and Queen Sunanda.	(1) King Padmagulma of Susima (2) Indra of the 15th heaven.	He was of a golden complexion; and obtained release from Mt. Sammed Sikher.
11	Shreyansh Nath	King of Sinhapur	D. 6th of Jeshtha (May)	D. 11th of Falgun (February)	D. 11th of Falgun	D. 15th of Magh (January)	B. 15th of Shravan (August-Sepetember)	King Vishnu and Queen Nanda.	(1) King Nalinprabha of Kshempur. (2) Lord of the 16th heaven.	The colour of his body was golden. He reached nirvana from Mt. Sammed Sikher.

Nirvana was obtained from Mandar Hill, a few miles from Bhagalpur. Basupujya's body was red.	The colour of his body was golden.
(1) Ratnapur's King Padmottar. (2) Indra of the 10th heaven.	(1) King Padma Sen of Mahanagar. (2) Indra of the 12th heaven.
King Basupujya and Queen Jayavati of the Ikshvaku clan.	King Kirtivarma and Queen Jay Shyama of the Ikshvaku clan.
B. 14th of Bhadon (September-October)	D. 8th of Asadh (June) from Mt. Sammed Sikher
Bright 2nd of Magh (January)	Bright 6th of Magh
Dark 14th of Falgun	Bright 4th of Magh
Dark 14th of Falgun (February)	Bright 4th of Magh (Feb.-March)
Dark 6th of Asadh (June)	Dark 10th of Jestha (May)
Prince of Champapur	King of Kampila
Basupujya	Vimal Nath
12	13

Number	Name	Status	Dates: Conception.	Dates: Birth	Dates: Renunciation	Dates: Omniscience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks
14	Anant Nath	King of Ajudhiya	Dark 1st of Kartik (October)	Dark 12th of Jeshtha	Dark 12th of Jeshtha	Dark 15th of Chaitra (March)	Dark 15th of Chaitra	King Sinha Sen and Queen Jai Shyama	(1) Aristha's King Padmarath. (2) A Celestial in the 16th heaven.	The bodily colour was golden, and he went to nirvana from Mt. Sammed Sikher.
15	Dharma Nath	King of Ratanpur	Bright 13th of Baisakh (April)	Bright 13th of Magh (January)	Bright 13th of Magh	Bright 15th of Paush	B. 4th of Jeshtha (from Sammed Sikher Hill)	King Bhanu of Ratnapur and Qeen Suprabha.	(1) Raja Dasrath King of Susima. (2) A celestial in the highest super heaven.	The bodily colour was golden.

The bodily colour was golden.	The bodily colour was golden.
(1) Meghrath king of Pundarikini. (2) A celestial in the highest super-heaven.	(1) Raja Singhrath of Susima. (2) A celestial in the highest super-heaven.
King Vira Sen and Queen Aira Devi of Hastinapur.	King Sur Sen and Queen Shri Kanta of Hastinapur.
D. 14th of Jestha (from Mt. Sammed Sikher)	B. 1st of Baisakh (from Mt. Sammed Sikher)
B. 10th of Paush (January)	B. 3rd of Chaitra (March)
B. 14th of Jeshtha	B. 1st of Baisakh (April)
D. 14th of Jeshtha (May)	B. 1st of Baisakh
D. 7th of Bhadon (Angust-September)	D. 10th of Shravan (July)
The fifth great Chakravarti Emperor of the World	The sixth great Chakravarti Emperor of the World
Shanti Nath	Kunth Nath
16	17

Number	Name	Status	Dates: Concep-tion.	Dates: Birth	Dates: Renun-ciation	Dates: Omnis-cience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks
18	Arah Nath	The 7th Chakravarti Emperor	Dark 3rd of Falgun (February)	B. 14th of Margshirsh (December)	B. 10th of Margshirsh	Bright 12th of Kartik (November)	D. 15th of Chaitra from Mt. Summed Sikher.	King Sudarshan and Queen Mitra Sena.	(1) Dhanpati King of Kshempur. (2) A Celestial in the super-heaven Jayant.	He belonged to the Soma clan of Kshatriyas. His bodily colour was golden.
19	Malli Nath	Prince of Mithila	Bright 1st of Chaitra (March)	B. 11th of Margshirsh (December)	B. 11th of Margshirsh	Dark 2nd of Paush (December-January)	Bright 5th of Falgun (February)	King Kumbha and Queen Prajavati.	(1) King Vaishravan of Veetashoka. (2) Life in the super-heaven Aprajit.	The bodily colour was golden and the clan Ikshvaku. The place of Nirvana was the Sammed Sikher Hill. Mallinath remained a bachelor all his life.

20	Munisuvrat Nath	King of Rajgarh	Dark 2nd of Shravan (July)	Dark 10th of Baisakh (April)	Dark 10th of Baisakh	Dark 9th of Baisakh	D. 12th of Falgun (February)	King Sumitra and Queen Soma.	(1) King Hari Varma of Champapur. (2) Lord of the 11th heaven.	The bodily colour was bluish and the clan Hari, Rama, Lakshmana, Ravan, Sita and Hanuman flourished during this Tirthamkara's 'period.' He attained Nirvana from Mt. Sammed Sikher.
21	Nami Nath	King of Mithila	Dark 2nd of Ashvin (October)	Dark 10th of Asadh (June)	Dark 10th of Asadh	B. 15th of Margshirsh (December)	D. 14th of Baisakh (April)	King Shrvijay of Mithila and Queen Vaphita of the Ikshvaku race.	(1) King Parthiv of Kaushambi (2) Life in the superheaven Aparajit.	The bodily colour was golden. He too attained salvation from Mt. Sammed Sikher.

Number	Name	Status	Dates: Conception	Dates: Birth	Dates: Renunciation	Dates: Omniscience	Dates: Nirvana	Parents' names	Two Preceding Lives	Remarks
22	Nemi Nath	Prince	B. 6th of Kartick (November)	B. 6th of Shravan (August)	B. 6th of Shravan (August)	B. 1st of Ashvin (October)	B. 7th of Asadh (June) from Mt. Girnar	King Samudra Vijay and Queen Shiva Devi of Sauripur near Agra	(1) Prathisthit King of Hastinapur. (2) Life in the super heaven Jayant.	The colour of Nemi Neth's body was black. He was a cousin of Shri Krishen of the Yadav tribe of the Hari Clan. He did not marry.
23	Parshvanath	Prince	D. 10th of Baisakh (April)	D. 11th of Paush (December-January)	D. 11th of Paush	D. 14th of Chaitra (March)	B. 7th of Shravan (July) from Mt. Sammed Sikher	King Ashva Sen (also called Vishva Sen) and Queen Vama or Brahma Devi.	(1) King Anand Kumar of Ajodhya. (2) Indra of the 13th heaven.	The bodily colour was greenish; and the clan Ikshvaku. He remained a celibate all his life. In the 9th life before the Tirthamkara's he was born as an elephant. Mt. Sammed Sikher is now known as Paras Nath Hill after him.

24	Mahavir (also known as Vardh-man)	Prince of Kundalpur	B. 6th of Asadh (June-July)	B. 13th of Chaitra (March-April)	D. 10th of Margshirsh (November-December)	B. 10th of Baisakh (April-May)	D. 14th of Kartik (November) from Pavapuri	King Siddarth and Queen Priya Karani also known as Trishala.	(1) Nanda King of Chhatarpur. (2) Indra of the 16th heaven.	Mahavir's clan was Nath, of the Lichhavi tribe of Kshatriyas. He was at the time of the 1st Tirthamkara Bharat's son. Thereafter he reincarnated in heavens and also in hells several times, also as man and in the animal Kingdom. Ultimately he was put on the Right Path, and, progressing continually thence, he became a Tirthamkara and obtained Nirvana. The colour of Mahavir's body was golden.

TRANSLATIONS

The Abhisheka Ritual

FOREWORD.

As shown elsewhere, in my other books, Jaina worship is not idolatry. The Jaina seeks nothing from his God; only to become like Him in respect of the Divine Perfections.

Strictly speaking, there is no ritual in Jainism, and there are no priests; everyone may compose his own ritual, and is his own priest, though in a public temple, naturally, the prevailing worship ritual will have to be followed if one joins other men in worship. There is no need of any priests whatsoever; no one can obtain merit for another in the Jaina Doctrine.

All Jainas do not worship the Tirthamkaras' Statues even. Those who have reached sainthood, merely salute the Divine Beings as one who would honour one's Ideal. The advanced householders, too, do not embark on any elaborate ritual. Like the saints, they merely honour the Tirthamkaras by bowing and kneeling down before Them. The ordinary householders, who are unable to devote much time for the study of the Doctrine and who are unable to attain to mental concentration in the constantly disturbing surroundings of the home, can find no better means of focussing their attention on the Soul's Ideal than worshipping the Statues of Those who have attained to the Realisation thereof in Their own person. There is a class of people for whom worship ritual (bathing and all the other forms included) would seem to be the only helpful method of progressing along the Path, and these are the men and women

who can neither read nor appreciate subtle conceptions contained in metaphysical works, but who long to occupy their minds with holy thoughts at least for an hour or so every day. They can and do enjoy the elevating devotion of the *abhisheka* (laving) ceremony and other forms of ritual, and actually become able to fix their thoughts on higher 'things' in due course of time.

The *patha* (text) selected for translation is one which retains the philosophical lucidity even in the midst of paroxysms of devotional fervour. The language is exceedingly simple, and adequately represents the Jaina conception of Divine Worship, being at the same time free from puzzling scholarly technicalities of any kind.

THE ABHISHEKA PATHA

ॐ

जय जय जयवंतेसदा, मंगलमूल महान् ।
वीतरागसर्वज्ञ प्रभु, नमो जोरि जुगपान ॥

Victorious! Victorious! Eternally Victorious be the Lord who is the Root of great Good Luck;
I salute Thee with folded hands, O desire-freed Omniscient Lord!

श्रीजिन! जगमैं ऐसो कोबुधवतं जू ।
जो तुम गुणवरननिकरि पावै अन्तजू ॥
इंद्रादिकसुरचारज्ञानधारीमुनी ।
कहिनसकैं तुमगुणगण, हे त्रिभुवनधनी ॥

O *Jina* (Conqueror) who in the whole world is so clever that can recount Thine attributes?
The Lords of Devas as well as Saints endowed with four kinds of knowledge are powerless to recite Thy virtues,
O Embodiment of Excellencies, in the three worlds!

अनुपम अमित तुमगुणनिवारिधि, ज्यों अलोकाकाशहै ।
किम धरैंहमउरकोशमैंसो अकथगुणमनीराशहै ॥
है निजप्रयोजनसिद्धिकी तुम नामही में शक्ति है ।
यह चितमें सरधान यातैं नामही में भक्ति है ॥

Thou art matchless, the sea of Excellencies unlimited, like space!
Incapable of being held even in the mind's Encyclopaedial
The totality of Thy Virtues is indescribable!
In Thy Name alone is the power to help in the realization of the heart's ideal:
Such is the faith in my heart,—this is why I am devoted to Thy Name alone!

ज्ञानावरणीदर्शन आवरणीभने ।
कर्म मोहनी अंतराय चारों हने ॥

लोकालोक विलोकौ केवलज्ञान में ।
इंद्रादिक के मुकुट नये सुरथान में ॥

Thou destroyedst knowledge-obscuring karmas, also karmas which interfere with perception, those that rob one of power and effectiveness and also those that produce delusion !

Thou perceivedst (in consequence) in Thine Omniscience, the universe and the infinity of Space surrounding it on all sides !

The Lords of the *Devas* had their crowns shaken in their Heavens !

तबइंद्र जानौ अवधितैं, उठि सुरनयुत बंदतभयो ।
तुमपुन्यको प्रेरोहरी ह्वै मुदितधनपतिसौं चयो ॥
अब वेगिजायरचोसमवसृति, सफलसुरपदकौ करो ।
साक्षात् श्री अरहंतके दर्शनकरौ कल्मष हरौ ॥

Then the King of the Devas learnt by clairvoyance of Thy Great Attainment;

He rose to offer reverence, (then) moved by the merit of Thine attainments, thus did he address the Celestial Treasurer, with a heart full of gladness:

Go, quickly, erect the Assembly Pavilion; make thy *Deva*-life fruitful !

Behold the Glory of the Omniscient Lord; remove the karmic taints (from thy soul) !

ऐसेवचनसुने सुरपति के धनपती ।
चलि आयौततकाल, मोदधारे अती ॥
वीतराग छविदेखि, शब्द जयजय चयो ।
देप्रदच्छिणा बारबार बंदत भयौ ॥

Hearing the above words from the Lord of the Devas, the Celestial Treasurer at once proceeded, with great joy.

Beholding the grace of the Embodiment Of Desirelessness and Divinity he uttered 'Jaya !' 'Jaya' (Victory, Victory) with his tongue !

अति भक्ति भीनौ नम्र चित ह्वै, समवसरणरच्यो सही।
ताकी अनुपमसुभगतीको, कहन समरथको नहीं॥
प्राकारतोरणसभामंडप, कनक मणि मयछाजही।
नगजड़ित गंधकुटी मनोहर मध्यभागविराजही॥

Imbued with reverence, his mind filled with humility, the Celestial Treasurer erected the Divine Pavilion (Samavasarana).

Who can describe its splendour? its ramparts; its triumphal arches; the Assembly Hall?

They were formed in gold, studded with precious gems!

The incense-bower of bejewelled workmanship stood in the centre, beautiful to behold!

सिंहासनतामध्य, बनौअद्भुत दिपै।
तापर वारिजरच्यो प्रभादिनकर छिपै॥
तीनछत्रसिर शोभित, चौसठ चमरजी।
महाभक्तियुत ढोरतहैं तहां अमरजी॥

In the midst thereof was placed the Throne, so wonderful!

Over it a golden lotus, outshining the Sun with its radiance!

The Triple *Chhatras*[1] resplendent, over the Lord's head revolved; four and sixty Kings of the Celestials, waving white *Chamaras*[2] stood in attendance, full of devotion!

प्रभुतरनतारन कमल ऊपर अंतरीच्छ विराजिया।
यहवीतरागदशाप्रतच्छ, विलोकिभविजन सुखलिया॥
मुनि आदि द्वादशसभाके भविजीव मस्तक नायकै।
बहुभाँति वारंवार पूजैं, नमैंगुणगण गायकै॥

The Lord that enables the souls to cross over to the other 'shore'

Graced the Throne, sitting above the Lotus, without touching it!

Seeing this perfection of detachment from worldly things,

The souls of the *bhavyas*[3] rejoiced!

The Saints and the remaining eleven kinds of blessed congregations

Worshipped the Lord, again and again, in many ways, chanting His praises!

परमोदारिक दिव्य देहपावनसही।
क्षुधा, तृषा, चिन्ता, भय, गददूषणनहीं॥
जन्म, जरा, मृत, अरति, शोक, विस्मयनसे।
राग, द्वेष, निद्रा, मद, मोह, सबैखसे॥

Most glorious resplendent body of purified radiance,
Free from hunger, thirst, worry, fear, disease, birth, decay, death, ennui, sorrow, surprise, attachment, hatred, sleep, pride, and delusion is the Lord!

श्रमबिना, श्रमजलरहित, पावन, अमल जोतिस्वरूपजी।
शरणागतनि की अशुचिताहरि, करतविमल अनूपजी॥
ऐसेप्रभुकी शांतिमुद्रा कोस्नपनजलतैं करैं।
जस भक्तिवशमनउक्तितैं हम भानुढिग दीपकधरैं॥

(Also free from) exertion and sweat, pure; of the nature of Light!
He taketh the impurities of those who seek His refuge,
Making them incomparably pure!
We lave the body of such a Lord, the embodiment of tranquillity and peace, led by devotion,
Though the act is no better than the placing of a light before the sun!

तुमतौसहजपवित्र, यहीनिश्चेययभयो।
तुम पवित्रताहेत, नहींमज्जन ठ्यो॥
मैं मलीनरागादिक मलतैं ह्वैरह्यो।
महामलिनतनमेंवंधवसु विधि दुःख सह्यो॥

Thou art naturally pure—this is certain!
For Thy purification the laving is not undertaken!
I am defiled by the dirt of passions and desires;
Imprisoned in the vile body, I have suffered afflictions manifold!

बीतौ अनंतकालयह मेरी अशुचिता ना गई।
तिसअशुचिता हरएक तुमही भरहुबांछा चितठई॥
अबअष्टकर्मविनाश सबमल रोसरागादिक हरौ।
तनरूपकारागेहतैं उद्धार, शिववासा करौ॥

Infinite time has rolled by, still my defilement continues !
Thou alone canst take away my impurity—
This conviction has grown on me.
Do Thou now destroy all my defilement; remove the whole genus of my passions and desires;
Lift me out of the bodily prison;
Take me to the Abode of the Gods !

मैं जानत तुम अष्टकर्महरि शिवगये ।
आवागमनविमुक्त, रागवर्जित भये ॥
परतथापि मेरोमनरथ पूरतसही ।
नय प्रमाणतैं जानि, महासातालही ॥

I know that on the destruction of the eight classes of karmas you have gone to the Abode of the Gods.
Freed from transmigration, You have risen above the bonds of attachment !
Notwithstanding this knowledge, knowing by reason and logic,
That my heart's ambition will be fulfilled (at thy feet) I rejoice in my heart !

पापाचरन तजिन्हवनकरतौ, चित्त में ऐसैधरूं ।
साक्षात् श्री अरहतंकौ मानो स्नपनपरसनकरूं ॥
ऐसे विमलपरिणाम होतै, अशुभपरणतिनासतैं ।
विधि अशुभनसिशुभबंधतैं ह्वै शर्म सबविधितासतैं ॥

Giving up evil activities, while laving Thy Statue,
I entertain in my heart the feeling that I am touching and bathing personally the Lord *Jina* Himself !
Such purity of heart, resulting from the destruction of inauspicious activities, destroying the inauspicious with the auspicious and thereby all forms of action !

पावनमेरे नयन भये तुमदरसतैं ।
पावन पाणि भये तुम चरनैनि परसतैं ॥
पावनमन ह्वै गयौ तिहारे ध्यानतैं ।
पावन रसना भई तुम गुण गानतैं ॥

Purified have these eyes of mine become by the sight of Thee!
Purified have my hands become by the contact of Thy feet!
Purified has my mind become by thought of Thee!
Purified has my tongue become by chanting thy praises!

पावनभई परजायमेरी, मैं भयो पूरनधनी ।
मैं शक्तिपूर्वक भक्ति कीनीं, पूर्ण भक्ति नहीं बनी ॥
धनधन्यतेवड़ भागि भवि जिन नींव शिवघरकीधरी ।
वरक्षीरसागर आदिजलमणी कुंभभरिभक्तिकरी ॥

My life has been purified; I have become rich, in full measure!
I have endeavoured to worship Thee according to my capacity:
Adequate devotion I could not offer!

Thrice blessed are those happy souls who have laid the foundation of their divinity;

They have performed Thy worship with the most excellent water of the Kshira Sagar,* filling jewelled pitchers, again and again!

विघन सघन वनदाहन दहन प्रचंडहो ।
मोह महातपदलन प्रबल मारतंडहो ॥
ब्रह्मा, विष्णु, महेश आदि संज्ञा धरो ।
जगविजयी जमराज, नाशताकोकरौ ॥

Thou art an all-consuming fire for the destruction of the forest of the forces of evil;

For the burning up of the all-powerful force of delusion
Thou art an incomparable Sun!

Brahma, Vishnu, Mahesha and the like are some of Thy Titles!

Death is all-devouring in the world—
Thou hast destroyed death!

आनंद कारण, दुखनिवारण, परम मंगल-मयसही ।
मो सोपतितनहिं औरतुमसो पतितवारसुनों नहीं ॥
चिंतामणी, पारस, कल्पतरु एक भवसुखकारही ।
तुम भक्ति नवकाजेचढ़े तेभये भवदधिपार ही ॥

The cause of happiness, the destroyer of pain, supremely auspicious art Thou !

None there is so vile as I; such an uplifter of the vile as Thou art, none other has been told of !

The wish-fulfilling Jewel, the philosopher's stone, the all-providing Kalpa-Tree[5] ;

These can provide but for one life:

Those who embark on the Boat of Thy devotion,

Cross over the entire sea (of rebirths) itself !

तुमभवदधितरि शिवगये, भये निकल अविकार ।
तारतम्यइसभक्तिके हमैं उतारो पार ॥

Thou hast reached the Abode of Divinity,

Crossing the sea of rebirths; and attained to bodilessness and the immutability of changelessness !

As the culmination of Thy devotion, lead me to the 'other shore' !

MEANING OF WORDS.

1 *Chhatras* signify the umbrella-like thing which is held over the heads of great personages.

2 *Chamaras* are circular fans which are waved by attendants over the leaders of men.

3 *Bhavyas* are the souls that possess the realisable potentiality of divinity, though all souls are, broadly speaking, divine by nature.

4 *Kshira Sagar* is a distant ocean whose water is milky white in appearance.

5 *Kalpa-tree* is a legendary tree that provides the necessaries of life. There are in all ten kinds of such trees which supply ten different kinds of articles.

THE DEVA, SHASTRA AND GURU PUJA

Aum[1] ! Victory ! Victory ! Victory to the Jinendra ! I salute Thee ! I salute Thee ! I salute Thee.

Salutation to the Arhant ! Salutation to the Siddha ! Salutation to the *Acharya* ! Salutation to the *Upadhyaya* ! Salutation to the *Sadhus* all !

(Note:—Deva means Divinity or God; Guru, Preceptor Shastra, the Scripture of Truth.

Arhant signifies a teaching God; Siddha is a Perfect Divine Soul; Acharya is the guide of Saints in respect of Right Conduct; Upadhyaya is a Philosopher Saint and Sadhu is an ordinary Saint.)

Aum ! Salutation to the Eternal Root Mantram !

There are but four auspicious objects: the Arhant is auspicious ! the Siddha is auspicious ! the Sadhu is auspicious ! the Dharma propounded by the Omniscient Arhant is auspicious !

There are but four most excellent objects: the Arhant is the most excellent, the Siddha is the most excellent, the Saint is the most excellent, the Dharma propounded by the Omniscient *Arhant* is the most excellent !

There are but four refuges: the Arhant is the refuge, the Siddha is the refugue, the Sadhu is the refuge, the Dharma propounded by the Omniscient Arhant is the refuge !

Aum ! Salutation to the Arhant ! Svaha[2] !

Whoso reflects on the five-fold obeisance *mantram* has all his sins destroyed, whether he be clean or unclean, happy or miserable !

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1 Aum is expressive of the five-fold divinity as described in the following verse.

2 Svaha is the final term of the process of an offering, and signifies 'consumed.' But the word 'accomplished' seems to fit into the Jaina sense better.

Whatever the condition of the body, whether it be pure or impure, whosoever thinks of the Supreme Souls, is pure !

This five-fold obeisance *mantram* is incontestably supreme; it is the destroyer of all kinds of troubles ! Amongst auspicious things it is the most auspicious !

This afore-said Obeisance *mantram* is the destroyer of all sins; in good actions as well as in all other actions it leads to good results !

The word Arhan is expressive of the Supreme Divinity and the seed that will produce Siddhahood; it is the most excellent: I Salute the Word !

I salute the Group of Siddhas who have freed themselves from the eight kinds of *karmas*, who are the abode of the Goddess of Moksha (Salvation) and who are endowed with Right Faith and the other Divine qualities !

O Lord of Conquerors ! Thine adoration destroys all kinds of troubles, exorcises gnomes, sprites, and all kinds of goblins, and renders harmless even poison !

With water, sandalwood-paste, rice, flowers, sweets, light, incense and fruits I worship the Lord Jina (Conqueror) in the Temple of the Jina, resounding with thought-purifying meritorious chanting (of worshippers) !

Aum ! Rhim[3] ! I offer an arghyam[4] to the worshipful God of a thousand names !

Svaha !

The Glorious Lord of the Conquerors, who is worshipped by the worlds, the author of the Syadvada[5] and endowed with the fourfold Infinities (of Knowledge, Perception, Happiness and Power); I shall salute and worship such a Lord in the manner which has been laid down by the Mula Sangha[6] for the increase of merit of the Right Believers.

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3 A term in a MANTRAM; also the name of Goddess Lakshami.

4 A collective offering of all the eight kind of articles used in Jaina worship.

5 The Jaina Doctrine of Salvation.

6 An order of Saints.

May Peace prevail for the sake of the
Teacher of the three Worlds !
May Peace prevail for the sake of the
Glory of Spiritual Purity !
May Peace prevail for the sake of the
Great Light of all-embracing Perception !

May Peace prevail for the sake of the
Glory that is joyous, alluring and wonderful !
May there be Peace for the sake of the Omniscient Lord !
May there be Peace for the sake of the Propounder of the
Self and not-self natures !

May there be peace for the sake of the Lord
Whose consciousness embraces the three Worlds !

May there be Peace for the sake of the
Knower of all that exists in the three periods of time !

Taking pure articles, according to the custom of the time and place, and desirous of attaining to impassibility in passion, through the increasing purity of the inner feelings, I worship the Worshipful One, sustaining myself on the various forms of ritual, adoration, chanting, contemplation and the like !

O thou Arhant ! Who art the Greatest among the Great Ones of the world, I worship Thee, by offering, with one-pointed mind, into the Fire of Full Knowledge, all the pure articles, which have been appointed for this purpose !

May there be Peace for the sake of Shri[7] Risabha Deva !
For Shri Ajitnath's sake Peace !
Peace for the sake of Shri Sambhavanathji !
For the sake of Shri Abhinandannathji Peace !
Peace for the sake of Shri Sumatinathji !
For the sake of Shri Padmaprabhuji Peace !
Peace for the sake of Shri Suparshvanathji !
For Shri Chandra Prabhuji's sake Peace !
Peace for the sake of Shri Pushpadantaji !
For Shri Sitalnathji's sake Peace !

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7 A term of respect.

Peace for the sake of Shri Shreyanshanathji !
For Shri Baspujyaji's sake Peace !
Peace for the sake of Shri Vimalanathji !
For Shri Anantanathji's sake Peace !
Peace for the sake of Shri Dharmanathji !
For the sake of Shri Shantinathji Peace !
Peace for the sake of Shri Kunthunathji !
For the sake of Shri Arahanathji Peace !
Peace for the sake of Shri Mallinathji !
For the sake of Shri Munisuvratanathji Peace !
Peace for the sake of Shri Naminathji !
For the sake of Shri Neminathji Peace !
Peace for the sake of Shri Parshvanathji !
May there be Peace for the sake of Shri Vardhmanji !

May those great Saints help us who are endowed with indestructible, immutable and unequalled omniscience and those with the pure effulgent Manahparyaya-jnana[8] and who possess Avadhi-Jnana[9]

May those great saints help us, who are endowed with the *Kosthastha-dhanyopama*, the *ekabija*, the *Sambhinna-sansroti* and the *padanusari riddhis* !

(Note.—The *Kosthasthadhanyopama riddhi* is the power to retain quite distinctly the detail of knowledge. The *ekabija* is the power to comprehend a whole work by the barest acquaintance with one of its fundamental sentences. The *Sambhinnasamsroti* is the power to grasp the speech of a crowd of living beings at once; and the *padanusari* is the power to understand the contents of a whole book on a subject if only a sentence from the beginning, middle or end of it be known).

May those great Saints help us who have attained to the transcendence of the five senses as the means of knowledge (that is to say who can see, hear, touch, taste and smell things from a much greater distance than is possible with the normal senses).

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8 A kind of super clairvoyance.

9 Clairvoyance.

May those great Saints help us, who are endowed with the *pragna-shraman*, the *pratyeka-buddhi* and the *pravada riddhis*; who know the ten *purvas* and the fourteen *purvakaras*, and who possess the knowledge known as *Nimitta jnana* !

(Note.—The *prajna-shraman riddhi* is the power to know extremely subtle matters, which none but the knower of the *whole* of the Teaching of the Omniscient One can grasp. The *pratyeka-buddhi* is the ability to understand the nature of the Truth without instruction from anyone. The *daspurvi* is the attainment of extraordinary insight into sciences. The knowledge of the scriptural lore is the *chaturdasapuavi riddhi*. The faculty of conquering another in a disputation is the *Vada-riddhi*. *Nimitta-jnana* (palmistry etc.) is of eight kinds.)

May those great Saints protect us, who are endowed with the *anima*, the *mahima*, the *laghima* and the *garima riddhis*, and who possess the extraordinary powers of the mind, speech and body !

(Note:—*Anima* is the power to make one's body small; *mahima* is the reverse of this, when the body can become very big; *laghima* is the power to make the body very light and *garima* enables one to make the body abnormally heavy. The supreme type of the *manobala* is in operation when one can in less than 48 minutes mentally go though the entirety of knowledge described in all the 12 *Angas*. The corresponding power of extraordinary speech implies the power to recite the entirety of the aforesaid knowledge in the same period of time. The extraordinary type of bodily strength is displayed when one can go without food and water for as much as six months or a year without losing the glow and vigour of the body.)

May those great Saints protect us, who possess the *kamarupitva*, the *vashitva*, the *eshvarya*, the *prakamya*, the *antarddhi*, the *apti* and the *apratighata* riddhis !

(Note:—The power to change one's form is termed *kamarupitva*; the *vashitva* is the power to make all beings love one : lordship is *eshvarya* ; to walk over water and to penetrate into

the earth arise from the *prakamaya*; to become invisible is the function of the *antarddhi*; the ability to touch the sun and the moon with one's finger is the *apti*; and to pass through walls, mountains, etc. is termed the *apratighatariddhi*.)

May those great Saints help us, who are endowed with the *Jangha-charana*, the *charan* and the *akashagamni riddhis* !

(Note.—The riddhis named are different forms of levitation.)

May those great saints help us, who are endowed with the *dipta-tapa*, the *tapta-tapa*, the *mahatapa*, the *ugra tapa*, the *ghoretapa*, the *ghora parakrama* and the *ghora brahmacharya riddhis*

(Note:—These are the special powers developed under *tapa* (asceticism). In detail, the *diptatapa* is the power that increases the vigour and makes the body shine; the power that prevents the formation of faeces, excreta, etc. from the food eaten is the *tapta* tapa; the endurance of death without flinching in the midst of a fast is the *ugra-tapa*; maintaining a fast even when unwell, also staying in forests infested with wild beasts is the *ghoratapa*; persevering in asceticism in uninhabited awesome places though unwell is the *ghora parakrama*; and the observance of a rule of celibacy that remains undefiled even in dreams is the *ghora brahmacharya riddhi)*.

May those great Saints help us who are endowed with the *amarsosadhi*, the *sarvoshadhi*, the *asibisha*, the *drishtibisha* and the *khilaushadhi* !

Note.—The riddhis enumerated here are all medicinal, that is curative : the *amarosadhi* signifies cure effected by the Saint's touch; the *sarvoshadhi* cures by the contact of the air that has touched the Saint's body; when poison loses its destructive properties in the Saint's mouth, or when his word is effective in removing the trouble of another due to poison, that is the *asibisha*; when poison is deprived of its effect by the mere sight of the Saint, it is the *drishtibisha*. The *khilaushadhi*, the *bitoshadhi* the *jaloshadhi* and the *maloshadhi* signify, respectively, cure by the wind that has passed over the phlegm, the excrement, the

sweat and the exudation from the ear, the nose or the teeth of the saint).

May those great Saints help us who are endowed with the *kshirasravi*, the *ghritasravi*, the *madhoasravi*, the *amritasravi*, the *akshinasamvasa*, and the *akshinamahanasa riddhis* !

(Note:—The *kshirasravi*, the *ghritasravi*, the *madhoasravi* and the *amritasravi riddhis* bear reference respectively to milk, ghee (clarified butter), honey and ambrosia. They signify power which is able to impart their respective properties to the plainest food placed in the hand of the Saint. The remaining two riddhis refer to the power of multiplication and increasing of food, etc.)

Victory to the great Conqueror who is the well-wisher of all living beings, who is the all-knowing Lord, who removes the pain and affliction of all that breathe, whose goodness is known all over the universe, who has destroyed the enemy Karma, who is wedded to the Goddess of Immortality, whose neck is embraced by the sovereign Lady Nirvana, and whose feet are worshipped by the lords of celestials of beautiful necks !

O Goddess Saraswati ! O worshipful Lady! like a bee that loves flowers, I approach Thy lotus Feet ! O thou that sprang from the mouth of Lord Jinendra ! respectfully do I pray Thee: be pleased with me and abide in my heart eternally, and endowing me with Right Faith, protect me from transmigration! I shall now worship Thee.

I worship the Feet of the Guru (Preceptor) who has attained to fame for rtly asceticism, who is revered and great !

May that Jinendra be eternally victorious who is the source of extreme Felicity for all Living Beings, who is the knower of all the objects of the three periods of time, who is the Destroyer of the affliction of Evil Deeds of all beings, whose pure fame is known all over in the three Regions of Space (the Universe), who has overthrown Cupid's power and destroyed the four kinds of inimical Karmas, who is endowed with matchless unperishing Glory, round whose throat are thrown, so to speak, the arms of the goddess Mukti (Salvation), whose Feet

are worshipped by Indras of handsome necks, and whose worship is performed by Devas on the occasion of the Kalyanakas.

O Thou endowed with extraordinary Glory and Grace! O Lord of the Universe! May You be ever victorious; ever victorious! Thou art the sole Protector of the souls that are floundering in the ocean of life (birth and death); hence, may Thou be ever attaining Victory! Victory! Victory! Victory (to the Jinendra)! Breaking through the darkness of deep ignorance I worship Thee to attain to Light! Be Thou pleased with me!

Om, Rhim! O Worshipful Jinendra! Do Thou come hither! Come hither!

Om, Rhim! O Worshipful Jinendra! Be Thou seated here, be Thou seated here.

Om, Rhim! O Worshipful Jinendra! Do Thou Establish contact with me! Establish contact with me!

O Goddess! O Goddess of Wisdom! O Worshipful One! I am the adorer of the pair of Thy lotus feet; with devotion do I pray Thee that Thou, who art born from the mouth of the Jinendra O Mother! be pleased with me and ever dwell in my heart, and, granting me Right Faith, protect me. I now proceed to worship Thee!

Om, Rhim! The twelve-fold Shruta-jnana (Wisdom Divine)! Come hither! Come hither!

Om, Rhim! The twelve-fold Shruta-jnana! Stay here, Stay here!

Om, Rhim! The twelve-fold Shruta-jnana! Establish contact with me! Establish contact with me!

He who is worshipped by all Jivas for the excellence of his conduct, who has attained to greatness on account of his faultless austerities in the world, who is the senior to (greater than) all other living beings, by reason of his uncommon virtues; I shall worship the pair of the lotus feet of such a great Preceptor!

Om Rhim! The Acharya, the Upadhyaya and the

community of all Saints come hither, come hither!

Om Rhim! The Acharya, the Upadhyaya and the community of all Saints, be seated here, be seated here

Om Rhim! The Acharya, Upadhyaya and the community of all Saints, be connected with me, be connected with me!

I worship with a stream of water, which is as pure and sacred as the water from the Ocean of Milk, Lord Jinendra at whose feet, the King of the gods of the heaven, the Ruler of the gods of the Naga Loka (below the Earth) and the Emperors of men bow their heads; also (I offer worship) to the Word of the sacred Law as well as the Saints.

Om Rhim! With water, I worship the Arhant Parameshthin, who is endowed with all-embracing infinite knowledge, who is devoid of the eighteen doshas (afflictions), birth, death and the rest, and is possessed of six and forty divine attainments!

Svaha!

Om Rhim! To eradicate the afflictions of embodied life, (birth, decay and death), I worship, with water, the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the Syadvada-naya style (or expression), and which comprises the twelve Angas, i.e., departments of Knowledge Divine!

Svaha!

Om Rhim! With the desire to destroy the misery of birth, old age and death, I worship with water, the Acharya (Head or leader of Saints), the Upadhyaya (the philosopher-saint) and all other Saints endowed with Right Faith, Right Knowledge and Right Conduct as well as all other saintly virtues!

Svaha!

With the superb kind of sandal-paste that has attracted the bees by the excellence of its fragrance I worship Lord Jinendra, the Word of the Sacred Law and the Saints whose Teaching removes the miseries of all living beings, who are groaning under the multifarious worries of the world!

Om Rhim ! To eradicate the affliction of embodied life, with sandal-wood paste I worship the Arhant Parameshthin, who is endowed with the all-embracing infinite knowledge, who is devoid of the eighteen doshas (afflictions), birth, death and the rest, and who is possessed of six and forty Divine attainments !

Svaha !

Om Rhim ! To eradicate the affliction of embodied life, I worship with sandal-wood paste, the Word of the Sacred Law, which proceeds from the Mouth of the Lord Jinendra, and which is composed in the Syadvada-naya style (of expression) and which comprises the twelve angas, i.e., departments of Knowledge Divine !

Svaha !

Om Rhim ! With the desire to destroy the misery of birth, old-age and death, with sandal-wood paste I worship the Acharya, the Upadhyaya and all other Saints endowed with Right Faith, Right Knowledge and Right Conduct and many other saintly virtues !

Svaha !

With unbroken glistening rice, I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are like a ship to cross the shoreless sea of Samsara (transmigration) !

Om Rhim ! To attain to the indestructible state, I worship with rice, the Arhat Parameshthin endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas (afflictions), birth, death and the rest, and possessed of six and forty divine attainments !

Svaha !

Om Rhim ! To attain to the indestructible state, with rice I worship the Word of the Sacred Law, which proceeds from the Mouth of the Lord Jinendra, which is compsed in the Syadvadanaya style (i.e., relativity of expression) and which comprises the twelve angas, i.e, departments of Knowledge Divine !

Svaha !

Om Rhim To attain to the indestructible state I worship, with rice, the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct and many other saintly virtues!

Svaha !

With *kunda* and lotus flowers I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are like the Sun in enlivening the lotus-like hearts of the bhavya souls, and the foremost amongst those who have described the best and the purest charitra (life) !

Om Rhim! To eradicate the sexual urge I worship with flowers the Arhat Parameshthin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas (afflictions) and possessed of six and forty attainments.

Svaha !

Om Rhim! To eradicate the sexual urge I worship with flowers the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i. e. departments of Knowledge Divine.

Svaha !

Om Rhim! To eradicate the sexual urge I worship with flowers the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as with all other saintly qualities !

Svaha !

With the best of naivedyam (foods) I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are able, like the (bird) garuda, to destroy the proud and the terrible serpent, hunger !

Om Rhim! To destroy the affliction of hunger I worship, with naivedyam (eatables), the Arhat Parameshthin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attainments !

Svaha

Om Rhim ! To destroy the affliction of hunger I worship with

naivedyam, the Word of the Sacred Law which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style and which comprises the twelve angas, i. e., departments of Knowledge Divine !

Svaha !

Om Rhim! To destroy the affliction of hunger, I worship, with naivedyam, the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as with all other saintly qualities !

Svaha !

With brightly burning golden lamps do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are able to destroy, as light destroys darkness, the deluding darkness of Mohaniya karma that has deceived the whole world and cancelled the beneficial function (of self-knowing) of the soul.

Om Rhim! To destroy the deluding darkness of the Mohaniya Karma, with light, I worship the Arhat Parameshthin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas (afflictions) and possessed of the six and forty divine attributes !

Svaha !

Om Rhim! To destroy the deluding darkness of the Mohaniya karma, with light, I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i. e., departments of Knowledge Divine !

Svaha !

Om Rhim! To destroy the deluding darkness of the Mohaniya karma, with light, I worship the Acharya, the Upadhyaya and all the Saints, who are endowed with Right Faith, Right Knowledge and Right Conduct and all other saintly qualities !

Svaha

With incense, whose fragrance surpasses in excellence all other scents, do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are like a bright fire to burn up the deposits of the eight kinds of Karmas !

Om Rhim ! To destroy the eight (kinds of) karmas, with incense, do I worship the Arhat Parameshthin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attainments !

Svaha !

Om Rhim! *To destroy the eight (kinds of) karmas, with* incense, do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve Angas, i. e., departments of Knowledge Divine !

Svaha !

Om Rhim! To destroy the eight (kinds of) karmas, with incense do I worship the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge, Right Conduct and all other saintly qualities !

Svaha !

To obtain the Moksha fruit, with the best of fruits do I worship the Lord Jinendra, the word of the Sacred Law and the Saints, who are not accessible to those hopelessly given to desire and passion, and who are unconquerable by false debaters!

On Rhim! To obtain the Moksha fruit (phalam) with fruits do I worship the Arhat Parameshthin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas (afflictions) and possessed of the six and forty divine attainments !

Svaha !

Om Rhim ! To obtain the Moksha fruit, with fruits do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i.e., deparments of Knowledge Divine.

Svaha !

Om Rhim! To obtain the Moksha fruit, with fruits do I worship the Acharya, the Upadhaya, and the Saints who are endowed with Right Faith, Right Knowledge, Right Conduct and all the saintly qualities !

Svaha !

With pure water, sandal-wood paste, rice, flowers, naivedyam, fragrance-emitting incense and with diverse kinds of fruits, do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are the source of all merit !

Om Rhim ! To obtain the indestructible status, with an arghyam do worship the Arhat Parameshthin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attainments !

Svaha !

Om Rhim ! To obtain the indestructible status, with an arghyam do I worship the Word of the Sacred Law, which proceeeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i. e., departments of Knowledge Divine !

Svaha !

Om Rhim ! To obtain the indestructible status, with an arghyam do I worship the Acharya, the Upadhyaya and the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as all the saintly qualities !

Svaha !

Those noble souls, who with devotion worship three times a day, by means of elegant hymns, the Lord Jinendra, the Holy Scripture and the Worshipful Saints, become characterised with tapashcharan[10], and attain to the Most Excellent state of Siddhahood—nirvana—which is invested with the incomparable glory of Omniscience !

May Rishabha, Ajita, Suyambhu, Abhinandana, Sumati, Padma, Suparshva, the Incomparable, Chandra Prabhu, Pushpadanta, Sitala, Shreyansa, Basupujya, Bimala, the embodiment of purity, Ananta, Dharma Nath, Shanti Nath, Kuntha Nath, the Excellent, Araha Nath, Malli Nath, Munisuvarat Nath, Jina Nami Nath, the scion of the Harivansha, Nemi Nath Jineshwara, Parashva Nath who withstood the attacks of the Demon (namely, Kamath's soul) and whom the Lord of the Naga clan of devas worshipped, and the destroyer of Karmas, Siddhartha's son, Mahavira, may these

10. Austerity.

Worshipful Tirthamkaras whom the bright celestials and the most illustrious emperors of men worship, be the cause of the attainment of unperishing Tranquillity for the fourfold community of their followers!

May I be ever devoted to the Lord Jinendra, because such devotion is Right Faith that enables men to cross the Ocean of Samsara,[11] and to attain to nirvana!

May I be ever devoted to the Revealed Truth, for it enables men to cross the samsara and is the cause of obtainment of nirvana!

May I be ever attached to the feet of the saintly Preceptors, because Right Conduct (which is acquired by walking in the foot-steps of holy saints) enables men to cross the ocean of *samsara*[11] and to reach nirvana !

ADORATION
TO GOD

O Lord Arhant! thou art the best of the Kshatriyas because thou art the Kshatardhara (protector), that is to say, the Saviour of Living Beings, and thou art the best of men because thou attainedest to Omniscience

Victory to thee Rishabha Deva! thy feet are worshipped by the holiest of Saints!

Victory to thee Ajita Nath! the consumer of Cupid's darts and of attachment!

Victory to thee Suyambhu Nath! thou hast broken through the misery of embodied life!

Victory to thee Abhinandana Nath! thou art the cause o increase of knowledge and understanding.

Victory to thee Sumati Nath! thou art the revealer of True Religion and the enjoyer of Omniscience!

Victory to thee Padma Prabhu! thou art the abode of excel-lencies!

Victory to thee Suparshva Nath! thou art the destroyer of the trammels of karma!

Victory to thee Chandra Prabhu! thou art like the Moon!

11. Transmigration

Victory to thee Pushpadanta! thou hast overcome thine evil nature !

Victory to thee Sital Nath! thou bringest tranquillity to living beings !

Victory to thee Shreyansa Nath! thou radiatest good will to all.

Victory to thee Basupujya! thou art worshipped by all.

Victory to thee Bimala Nath! thou art the ladder by which men attain to purity !

Victory to thee Ananta Nath! thou knowest the infinity of all knowledge !

Victory to thee Dharma Nath! thou art the Ford of religion where men may cross to the other shore !

Victory to thee Shanti Nath! thou art a protecting umbrella for all souls !

Victory to thee Kuntha Nath! thou art the most tender-hearted !

Victory to thee Araha Nath! thou art the most excellent of teachers !

Victory to thee Malli Nath! thou art the garland of fragrant flowers !

Victory to thee Munisuvarat Nath! thou art the propounder of the rules of proper conduct!

Victory to thee Nami Nath! thou art worshipped by the kings of heavenly hosts !

Victory to thee Nemi Nath! thou art the axle that supports the car of Religion !

Victory to thee Parashva Nath! thou art the sword that cuts the cords of the net of transmigration !

Victory to thee Vardhamana Mahavira ! thou art the abode of Greatness !

I bow thus to the Tirthamkaras four and twenty, who are the destroyers of evil, worshipped by residents of heaven, immor-

tal, without beginning, vanquishers of rival doctrines; most excellent of all beings !

Om Rhim ! I offer the final arghyam to the four and twenty Tirthamkaras, from Rishabha Deva to Mahavira !

Svaha !

ADORATION

ii. To the Holy Scripture of Truth

O speech of the Tirthamkara! thou art the giver of joy, the destroyer of karmas, the ship to help men cross the sea of transmigration; the cause of the attainment of heavens and nirvana! I salute thee !

O Speech of the Tirthamkara! thou camest from the mouth of the Lord and then wast woven into philosophy by the Apostles of the Lord; thou art the jewel mine of piety's precepts; the most adorable ornament for the three worlds! I salute thee!

O Speech of the Tirthamkara! thou art of the very form of sense-produced knowledge which comprises the 336 types of sensations and the different stages of perception, sensing, investigation, ascertainment, remembering! I salute thee!

O Speech of the Tirthamkara! thou art the embodiment of the twelve departments of the Scriptural Teaching and of the outside knowledge, which kings of *devas* and men worship! I salute thee!

O speech of the Tirthamkara! thou art the revealer of the life-stories of Great Men like Tirthamkaras, Apostles, Emperors and Saints who flourished in past ages! I salute thee!

O Speech of the Tirthamkara! I salute thee in thy form of Karmanu yoga that explains the form of the universe, of pure space beyond it, the three periods of Time and the four grades of life in Transmigration! I salute thee!

O Speech of the Tirthamkara! thou art the third great department of knowledge, Charnanu yoga, which describes the wonderful lives of the Lords of Conquerors as well as the layman's dharma! I salute thee!

O Speech of the Tirthamkara! Thou hast the form of the fourth Veda, Dravyanu yoga, which explains the essentials of knowledge Divine, soul, non-soul, virtue, vice, salvation! I salute thee!

O Speech of the Tirthamkara! thou hast the form of the three supernal Lights of Knowledge, Clairvoyance, Clairaudience, and Omniscience! I salute thee!

O Speech of the Tirthamkara! thou art the revealed knowledge of the Lord of Conquerors, thou art the destroyer of the black darkness of Ignorance, the revealer of truth, like the Sun, of everything, and the source of infinite happiness! I salute thee!

O Speech of the Tirthamkara! thou comprisest 1,128,358,005[12] words of Scriptural Knowledge! I salute thee!

O Speech of the Tirthamkara! thou standest for the 510,884,628 metric verses[13] of 32 letters each! I salute thee!

The Bhavya who gives a place in his heart to the holy Doctrine (Speech) of the Tirthamkaras obtains the splendour of kingship among devas and men, omniscience and finally release!

Om Rhim! I offer the final arghyam to the twelvefold Scriptural Knowledge that proceeded from the mouths of the Tirthamkaras and is distinguished by the *syadvada* and the *naya* aspects! Svaha!

ADORATION

iii TO THE PRECEPTOR

I salute those great Saints who practise the sixteen special observances that lead to the status of a Tirthamkara, who devote themselves to study and observe the rule of ahimsa and the five great vows!

I salute those great and holy Saints who have curbed their senses and who know the eleven departments of the Scriptural Knowledge and the fourteen appendices!

I salute those great Saints who have obtained the padanusari, the koshthasthadharyopama and the akashagamini

12 and 13. The number of words and of the verses mentioned here is that of the total 'Encyclopædia' of the Jaina Doctrine as composed by the Apostles of the Tirthamkaras from the Revealed Truth.

(miraculous) powers, who partake of food not from a plate but only from their own hands and who perform severe forms of asceticism !

I salute those great Saints who observe the vow of silence, who like the moon visit all classes of men for food, who retire into recesses in woods that are insect-free, who observe the five great vows and the samitis and guptis as prescribed for ascetics !

I salute those great Saints who are detached from the body, regarding it as a prison for the soul, who are free from attachment, aversion, fear and delusion, who have destroyed the liability of undesirable re-births, who have crushed out greed and sensuality !

I salute those great Saints whose bodies are coated with perspiration, dirt, bits of straw and the like, who have renounced all possessions and undertakings, who avoid the habitations of men and who observe the severest forms of fasting !

I salute those great Saints who at times take only one or two morsels of food, who partake of rasa[1] -less nourishment with cheerfulness, who engage themselves in Self-contemplation in wild and desolate places, such as for burning the dead, to destroy their karmas !

I salute those great Saints who practise the twelvefold self control, who avoid the four kinds of evil narrations, who cheerfully undergo the twenty-two forms of hardship, who cross the ocean of transmigration !

I salute those great Saints who are filled with intelligent and praiseworthy love of Religion, who spend the night-time in the kayotsarga standing (bodily) posture, who are ever eager to be united to the Bride Salvation, who observe long fasts of two and four weeks' duration !

I salute those great Saints who remain unmoving in certain bodily postures—goduhana, virasana, dhanushasana, shayyasana, bajrasana and the like—when engaged in Self-contemplation, who walk in the sky, who live in the caves and hollows of hills and mountains !

1. Rasas are things which make foods tasty.

With profound veneration I salute those great Saints who treat friend and foe alike, who despise the four and twenty kinds of foreign burdens, who are renowned for spiritual purity !

I salute those great Saints, the embodiment of Salvation's Path, who are ever engaged in holy meditation and contemplation, with single-pointed mind, and whose hearts are adorned with the triple jewels (Right Faith, Right Knowledge and Right Conduct) !

May I ever keep in my mind those holy Saints who are heroes in the performance of severe austerities, who are unfaltering in respect of self-control, who love the Princess Salvation, who are decked with the triple jewels of Faith, Knowledge and Conduct and who are the destroyers of karma !

Om Rhim! I offer the final arghyam to the Acharyas, the Upadhyayas and all other Saints, decked with the holy attributes of Right Faith, Right Knowledge, Right Conduct and the like !

Svaha !

MORE QUESTIONS

In this place I am giving certain important questions which arise in connection with the Jaina teaching, some of which are being put to me from time to time.

Q. 1. Is the geographical teaching of the Jainas the same as was taught by Mahavir ?

A. There is reason to believe that it is not. Mahavir's teaching was comprised in 12 Angas (departments of knowledge), of which at least 11 were lost within the next few centuries of his Nirvana. The loss is referred to in one of the earliest inscriptions. That being so, there is every likelihood of the least important item of the teaching having also become involved in the wholesale loss of the canon.

Q 2. Whence, then, the present Jaina geographical notions?

A. From the Hindu sources. Hinduism has always been the recruiting ground of Jainism. Some of our most learned acharyas (learned men) and holy saints have come from Hinduism. Gautam, the chief apostle of Mahavir, was himself a very great Hindu logician. One of these newcomers seems to have filled up the gap (in respect of geographical knowledge) caused by the loss of the Jaina canon. He saw no reason for a conflict between the two religions on a point of no importance like geography and incorporated the Hindu views in his own writings as a Jain.

Q. 3. How about the Hindu notions of geography then?

A. They are undoubtedly mythological and have an allegorical significance, as explained by K. N. Iyer in his "Permanent History of Bharat Varsha".

Q. 4. How do you explain the scheme of an infinite series of alternating seas and continents with ever doubling diameters in the centre of the universe in the Jaina books?

•A. That is obviously a matter of supposition, and meant to be nothing more than a basis for mathematical calculations and explanation.

Q. 5. One of the Hindu ministers in a Prince's State recently said of Mahavir that he was not a specially distinguished person. What do you think on the subject ?

A. The gentleman who made the remark is only an authority

on politics. If he had bestowed adequate thought on Mahavir's attainments he would have found that there were none more distinguished than Mahavir at his time on earth and none since; not even one equally distinguished as he. Mahavir was a Tirthamkara, endowed with omniscience, and entered Nirvana at the end of his earthly life. Those who have read my "Rishabh Deva, the Founder of Jainism" and "Omniscience" know that this claim is not, with the Jainas, a hole-and-corner affair. Even men of distant lands outside India knew the Tirthamkaras to be omniscient and acknowledged them as such. This was probably unknown to the minister. But there is no justification for his not knowing a fact mentioned in many district Gazetteers of Bengal and Bihar that several towns of these provinces have, ever since his time, been known after him. Beerbhum is really Virbhumi (the land of Mahavir). Singhbhum is the land of the Lion which is the special distinguishing mark of Mahavir. Burdwan is really Vardhman which is Mahavir's other name; so is Manbhum which is simply Vardhmanbhumi. Bihar itself is known as such because of the preaching tours Mahavir undertook being known as *bihar*. No other teacher of religion seems to have enjoyed this kind of popularity and none has had towns and provinces named after him. Mahavir must have been a magician indeed to have had so many towns, even a whole province, named after him if we accept him at the estimation of the state minister that he was a person of no distinction.

Q. 6. What is the special merit of a Man-founded religion?

A. The religion which is founded by Man is always practical and reliable. Its hall-mark is practicability and scientific exposition. These features cannot be expected from a mythological religion. Mythology is dogmatic and breeds superstition. If mythological religions had been practical someone surely would have attained to omniscience and nirvana from among their followers and men would have flocked to him to learn and benefit from his teaching. His discourse would be scientific and useful to men. He would have been a true saviour and teacher of mankind. The value of Man-founded Jainism is apparent from its scientific and practical teaching, and freedom from idolatry and superstition.

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